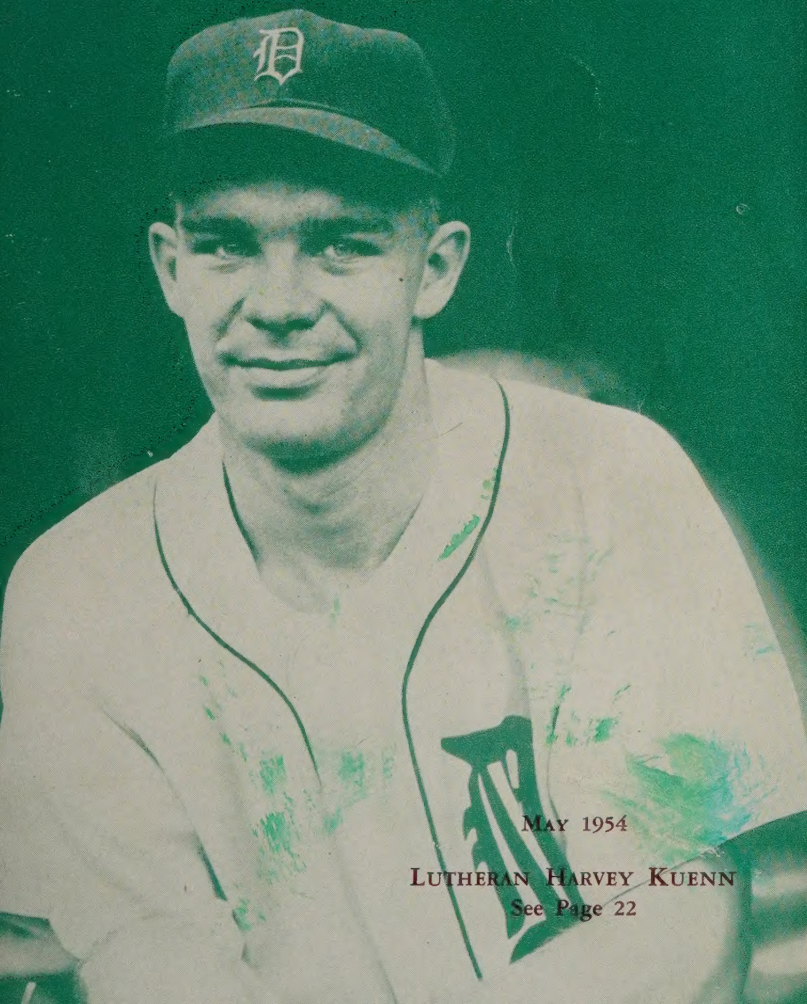


Luther Life

LIBRARY
PACIFIC LUTHERAN
THEOLOGICAL SEMINARY



MAY 1954

LUTHERAN HARVEY KUENN

See Page 22

Luther Life

MAY, 1954

Vol. LXVI, No. 5

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LUTHER LIFE (Formerly *The Luther League Review*) is the youth magazine of the United Lutheran Church in America. It is published monthly by the Luther League of America, official young people's organization of the ULCA. John

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CHRISTIAN VOCATION DAY

MAY 2, 1954



Theme: "Managers for God"

(See Topic Beginning on Page 14)



Special Worship Bulletins

May Be Ordered, Free of Charge, From

The Luther League of America

1228 Spruce Street, Philadelphia 7, Pennsylvania

200 Minneapolis Leaguers Take World-Wide Mission "Safari"

An unusual world-wide safari in quest of an answer to the question, "Shall I be a missionary?" was taken by nearly 200 leaguers from Holy Trinity Church, Minneapolis, recently. Safari leader was Ronald Zaudtke, former president of the Minnesota LL.

Ronald, who is under call from the ULC Board of Foreign Missions to go to Argentina, spoke on the call to foreign missions. Holy Trinity leaguers and adults will help provide financial support for his work there.

Seven women's groups of the congregation had collected articles from overseas mission fields for display and had made posters. They also had prepared food representative of Argentina, British Guiana, China, Japan, India, Liberia, and Malaya.

During the entire evening the leaguers were confronted with the urgent need in every ULC overseas field for capable, devoted young people to spread the gospel. As a part of this emphasis the movie *That They May Hear* was shown. It told how one young man came to make the decision to become a foreign missionary.

In preparation for the safari, the different units of the LL had publicized through attractive posters, displays, post cards, and telephone calls.

Corned beef was featured at the Argentina booth, sponsored by the Miriam Guild.





Ronald and Ann Zaudtke enjoy tea and "fortune cookies" served at the Japan booth.

The Rev. Paul L. Graf, member of the ULC Board of Foreign Missions, and the Rev. Wayne H. Wickoren are pastors at Holy Trinity.

Ready to double quota

Enthusiasm ran high at the close of the mission rally sponsored by Central Penn LL's Johnstown Conference when the 165 young people present were told that the conference had contributed \$230 toward its \$285 goal for the Puerto Nuevo missionary project. Immediately the hope was expressed that the leaguers could double their 1953-55 quota.

A unique way of pairing couples for the recreation period of the rally consisted of a question and answer game based on the LLA project in Puerto Rico. "Nutty questions" were printed on brown art paper circles to represent coconuts. "Juicy answers" were written on smaller circles to represent oranges. The boys were given the questions and the girls the answers.

When a boy found the girl with his

answer, the two shared the box lunch that the girl had brought to the meeting. The first 25 couples to get together read their questions and answers over the public address system.

A set of slides called "Island Neighbors" was shown. The rally was held in the Casebeer Recreation Hall, Casebeer, Pa.

Mission rallies

A total of 92 leaguers from churches in Louisville, Ky., attended a missionary rally, Feb. 21, at Memorial Church. Colored slides portraying Puerto Rico and a motion picture, *Fire on the Earth*, were shown. The movie told of the development of the Christian church through the centuries. . . .

New York's Genesee Valley District conducted a mission rally at Reformation Church, Rochester, Jan. 24. Miss Edith Lauer spoke . . .

Synod president speaks

Florida Synod President Royall A. Yount was guest speaker at the mission Sunday program of St. John's LL, Jacksonville . . .

As a part of their mission education, St. Mark's LL, Jacksonville, studied the life of St. Paul. . . .

Many girls of St. Andrew's LL, St. Petersburg, donned Spanish clothing and wore hibiscus blossoms in their hair to add atmosphere to the league's mission study program. . . . Vespers for the entire congregation were sponsored by Trinity leaguers, St. Petersburg, in observance of mission Sunday. . . .

Two students from Puerto Rico attending school in Hesston, Kan., were guests of St. Paul's LL, Mentor, Kan., at a special mission service. . . . Two young men who were in Puerto Rico on a work project last summer were guests of First LL, Richmond, Ind., at a missions program. . . .

St. Jacobi leaguers, Brooklyn, N. Y., recently heard Miss Maud Powlas tell of her work as a missionary in Japan. Members of the congregation were invited to attend the LL program.

DISTRICT RALLIES

Over 600 jam first rally

At the first rally of Central Penn LL's newly organized Susquehanna Conference over 600 young people overflowed the pews of Christ Church, Lewisburg, and spilled into the Sunday school rooms surrounding the sanctuary. In order to even begin the service Liturgist Franklyn S. Lambert, conference LL advisor, and Speaker John Mangum, LLA associate secretary, had to push their way through a large crowd of young people standing in the back of the church.

Kent Bittner, St. Luke's, Williamsport, was installed conference president in a candlelight service. Others installed were: Vice president, Nancy Billig, Trinity, Milton; secretary, Mary Jo Fausey, Zion, Sunbury; treasurer, Phyllis App, St. Andrew's, Muncy; and Pastor Lambert, advisor.

Chairmen of standing committees named

were: Christian vocation, David Fetter, Grace, Sunbury; evangelism, David Faust, St. Matthew's, Bloomsburg; missions, Carol Irion, Messiah, South Williamsport; social action, Linda Armstrong, Trinity, Hughesville; and recreation, Ann Zechman, Trinity, Milton.

Ohsiek heads Ebenezer

Frederick Ohsiek, Ascension, Savannah, was elected president of Georgia LL's Ebenezer Conference at a rally in Reformation Church, Savannah. Over 135 attended.

Other new officers named were: Vice president, Billie Ray Baker, Good Shepherd, Garden City, and secretary, Leroy Edwards, Holy Trinity, Springfield.

Speakers were Ernest Gnann, layman from Grace Church, Stillwell, and the Rev. Paul Youse, pastor of Redeemer Church, Wilmington Island. Also participating were ministerial students from the synod, Robert Freyermuth and Billy Martin.

Floridians get together

Project adopted at Florida LL's North-east District rally, St. Mark's, Jacksonville, was to establish two new leagues in the area.

Miss Jesse Cronk, missionary to India, told of her experiences. St. Mark's leaguers produced the play "Armed with His Word." . . .

Florida's Central District met at Trinity Church, Bradenton. Workshops on programs, projects, and play were provided.

Mo. Synod, ULC youth meet

Ninety-three young people from congregations of the American Lutheran Church, the Missouri Synod, and the ULC attended a rally of the Metropolitan Lutheran Youth Council, Holy Trinity Church, Manhattan, recently.

"The Missouri Synod and Lutheran Unity" was the subject of an address by the Rev. Frederick W. Feinsinger, Our Saviour's, Rego Park. He pointed out that

many of the problems of Lutheran unity were caused by pastors of almost a century ago. The Missouri Synod, he added, must go slow in Lutheran unity matters in order to preserve unity within itself and within the Synodical Conference.

SERVICE PROJECTS

SC's "adoption agency"

An "adoption agency" for the South Carolina LL is under the direction of Vivian Barker, synodical Christian vocation secretary. The "agency" provides a service project in which almost every congregational LL in the state participates.

The individuals "up for adoption" are guests at the Lowman Home for the Aged and Helpless, White Rock, S. C. Adoptions are effected when congregational leagues are assigned Lowman Home guests by Vivian.

She is supplied each fall with an up-to-date list of people at the Home. Requests of the individual leagues to adopt certain persons are taken into consideration when assignments are made. Many leagues like to keep the same person for several years, especially if they are people who belonged to their congregation before going to White Rock.



Vivian Barker heads "adoption agency."

The leagues are sent information concerning their member's birth date, his health, his hobbies, his clothing sizes. On birthdays, holidays, and other special occasions, leagues send cards and gifts to their member.

Leagues also visit the home to present special programs. The January, 1954, edition alone of *Lowman Home Herald* lists visits by 23 South Carolina leagues.

LL orchestra

An orchestra, directed by a professional musician, has been organized by Memorial LL, Louisville, Ky. It made its first public appearance at the Louisville LL rally, Feb. 21.

Thus far the group has two clarinets, two violins, a trumpet, a trombone, a base horn, and a piano. Plans call for accompanying singing in Sunday school twice each month.

The intermediate and senior units of First LL, Nashville, Tenn., formed a choir and sang at Wednesday vespers in Lent . . .

Leaguers from St. James', Stewart Manor, L. I., sang for guests in the Wartburg Home for the Aged, Brooklyn, recently.

Soap, mops, corner stone

St. Thomas' leaguers, Jamaica, L. I., joined adults of the congregation at the annual church clean-up. Every year on Washington's birthday, members wash windows, dust rafters, and generally get the building spic and span . . .

Intermediates of Trinity, St. Petersburg, Fla., took advantage of a day off from school to clean and wax all chancel furniture and woodwork and to wax two altars in the parish building. . . .

Grace leaguers, Laurel, Miss., have contributed funds toward the renovation of their parish house and toward the purchase of a new carpet for the church . . .

New project of the junior unit of Crouse Memorial Church, Tiro, Ohio, is to provide money for the laying of the cornerstone of their new church. Members also planned to provide a 20-inch cross made

of palms for the altar on Palm Sunday . . . Recently this group presented a radio to the children at the Oesterlen Children's Home, Springfield, Ohio . . .

The sick and the fatherless

Nine leaguers from St. Jacobi Church, Brooklyn, took 11 children from the Tiding Over Home to visit the Children's Museum recently. "All 20," Correspondent Lucy-mary Demetrius reports, "spent an enjoyable afternoon." . . .

Both the Faith Home and the Marienheim Home in Brooklyn were visited recently by leaguers from St. Paul's, Avenue J. The girls in this league are doubling as Sunday school teachers and choir members. . . .

St. Stephen's leaguers, Hicksville, L. I., worked with the congregation in collecting food for the needy at Easter. The young people packed the food and did the "leg work" in delivering it. . . .

Two years in New Guinea

Six young men from the Luther League of the American Lutheran Church have volunteered to go to New Guinea for two years to construct church and school buildings and to organize native Christian youth groups.

Leaving in June, the ALC volunteers will receive no salary except \$150 to purchase incidental items during their stay on the mission field, Wilfred Sager, ALC Luther League president, reported at the All-Lutheran Youth Leaders Council meeting in Minneapolis.

He added that during the last three years 18 members of the LL have participated in another volunteer service program helping to construct churches.

Project round-up

St. John's LL, Jacksonville, Fla., maintains a library that includes Lutheran magazines and books on Lutheran teachings . . .

Holy Trinity youth, South Bend, Ind., have been painting the chairs of the Sunday school primary department. . . .

First United LL, Hammond, Ind., has taken as its project the writing and publishing of a quarterly newspaper for North-west District . . .

Trinity LL, Jackson, Miss., has made 12 maps, one for each of the ULC foreign mission fields. They will be used by the congregational Women's Missionary Society in a mission study class.

EVANGELISM

New league helps new mission

Less than a month after the new mission congregation was organized in Cold Spring, Ky., a Luther League was started. Three months later the group had expanded to 18 members, who were busily engaged in trying to increase both LL and church membership. . . .

After several years with no LL, Memorial Church, Nashville, Tenn., has organized an intermediate group. . . . Grace Church, Louisville, Ky., has a growing group that plans to join the synodical league at the next convention. . . .

A "Kitchen Cabinet" meeting was held recently by St. Matthew's LL, Bloomsburg, Pa., at which leaguers searched through church files. They discovered that they had a large potential membership.

Immediately they planned several evenings of visitation. On these they held a period of fellowship and worship under the guidances of their new pastor, the Rev. James Singer, and the assistant pastor, the Rev. Robert E. Picking, and then went calling. Result: Attendance at Luther League has doubled.



Muhlenberg College's President J. Conrad Seegers, right, is congratulated upon receiving honorary doctorate from Temple University by Temple's Vice President Millard E. Gladfelter. Dr. Gladfelter is president of the ULC's Board of Education.

CAMPUS

Newberry dedicates

A new library with a capacity for 75,000 volumes was dedicated at Newberry College, Feb. 7. The building cost \$182,500.

Rooms are provided for conferences, microfilming, listening to recorded music, binding, cataloguing, lectures, and exhibits.

Wittenberg visits

An unusual program of visitation evangelism was conducted by Wittenberg College students immediately preceding Lent.

After an evening of intensified training in visitation techniques a group of Wittenberg and Hamma Divinity School students called on every student on campus. They asked that the young people attend chapel daily during Lent and that they foster

their spiritual growth through the use of a devotional booklet which had been written by various members of the faculty and student body.

Between March 2 and April 13 students participated in a special preaching mission with the theme "Passion Personalities."

Midland sings

Thirty-nine leagues from six synods and eight states have contributed \$607 to the choir robe fund at Midland College. With the addition of private gifts, the goal of providing for new robes has been exceeded.

A list of leagues that had contributed through December was published in the April issue of LUTHER LIFE. Groups that have sent funds in 1954 are as follows:

CALIFORNIA LL—First, San Diego; Advent, Los Angeles; Trinity, Long Beach.

KANSAS LL—St. Paul's, Wichita.

MIDWEST LL—St. Paul's, Darrouzett, Texas; Zion senior unit, Hanover, Kan.; Zion, Perry, Okla.; Messiah, Grand Island, Nebr.; Zion, Wakeeney, Kan.; St. Paul's, Leigh, Nebr.

PACIFIC LL—St. Mark's, Salem, Ore.

ROCKY MOUNTAIN LL—Messiah, Denver.

TOPIC IDEAS

Other lands and religions

Five countries were represented in a program recently conducted by the young people's unit of St. Stephen's LL, Lexington, S. C. Featured were Mrs. Eva Szklark, Germany; Amind Dahir, Palestine; Mr. and Mrs. Bror Perssons, Sweden; Ulla Hedman, Sweden; Sara Kwang, China; and Kathryn Clark, Latvia.

Used as a worship center was a table on which was an open Bible, a globe, and a candle. A special poster showing maps of the countries represented at the meeting was displayed.

At another recent session, St. Stephen's leaguers listened to a Jew, a Mormon, and a Roman Catholic tell of their religious beliefs. . . .

St. Jacob's LL, New Salem, York, Pa., is having no trouble getting members to

Missionary Jack Peery demonstrates tie used by Indian men to St. Barnabas LL, Charleston. He also sang Indian music.

attend meetings. A series of topics on "Religions of the World" is attracting unusual attention. Since sessions are held in leaguers' homes, even parents have become interested. . . .

Messiah LL, Denver, Colo., held its annual youth banquet in December with the Rev. John L. Yost of the Board of Foreign Missions staff as speaker. This league recently started using successfully a team system. Each team takes its turn in being responsible for topics, devotions, refreshments, games.

"Rock of Ages"

Entrance requirement at a recent meeting of First English LL, St. Joseph, Mo., was that the leaguer be dressed in a manner that described his favorite hymn.

Each young person kept his title secret until other leaguers had guessed it. Then the group sang the hymn.

"Keen interest reigned throughout the entire meeting," the Kansas LUTHER LIFE correspondent reported.

Puerto Rico in 3-D

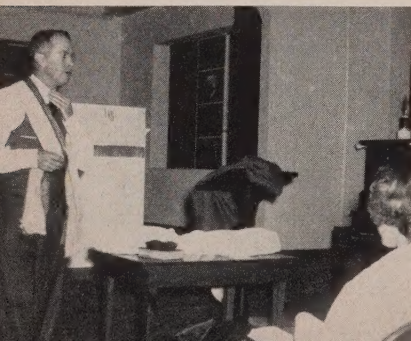
"That meeting gave me a headache, but I liked it," several leaguers commented after the Puerto Rican supper at Augsburg Church, Toledo, Ohio, Jan. 24.

Why the headaches? Because an Augsburg member had shown 3-dementional slides from Puerto Rico. All the young people had hunted up 3-D glasses to look at the pictures. And several headaches were the result.

Both the senior and intermediate units of Augsburg LL studied about Puerto Rico and Spanish-speaking Americans during January.

Intermediate interest indicator

Some adults were startled with the results of a poll taken among the 35 active intermediates in Epiphany LL, Hempstead, N. Y., recently. Purpose of the poll was



to find out what topics the junior high age group wanted to discuss at LL sessions.

Of 36 items, the following ranked at the top:

1. Finding a true answer to some questions about God and how real he should be to us.
2. Making more real friends.
3. Getting a clear understanding of the life of Jesus.
4. Being happy with our family.
5. Learning about people of other religions, what they believe, and how they live.
6. Why do we pray? What can we expect of prayer? How can we learn to pray?
7. Learning games and stunts to make parties more fun.

At the bottom of the list were the following:

32. Selfishness versus the golden rule.
33. Statesmen of America today.
34. Becoming more attractive.
35. Play readings.
36. Getting acquainted with types of boys and girls different from those we already know (different races, city, or country).

WORKSHOPS

"What's My Line" on tour

A serious show with the popular title "What's My Line?" will take to the road in Maryland's Western District LL this spring. Purpose will be to offer vocational guidance to leaguers.

Each leaguer attending the show will be asked to select the occupational field in which he is especially interested and to attend a buzz session dealing with it. These sessions will be led by outstanding laymen.

A panel discussion presenting the opportunities and needs in church-related vocations will follow. Participating on the panel will be a pastor, missionary, parish worker, and parish secretary.

Convention calendar

APRIL

23-25—Pacific Synod Luther League, Trinity Church, Longview, Wash.

30-May 2—Florida Synod Luther League, Trinity Church, St. Petersburg, Fla.

MAY

21-23—Canada Synod Luther League, Trinity Church, New Hamburg, Ont.

24—Nova Scotia Synod Luther League, Mahone Bay.

28-31—New York and New England Synod Luther League, Buffalo, N. Y.

Twelve said, "Yes"

Twelve visitation teams from Midwest LL presidents' conference contacted 14 persons in Hanover, Kan., to invite them to church. Purpose was not only to interest the people in a more active spiritual life but to train the leaguers in evangelism techniques.

The young people must have learned their lesson well, for 12 of the 14 people visited accepted the invitation that was extended to them. . . .

New Jersey LL officers continue their circuit throughout districts to conduct leadership training sessions. A workshop was held in Hudson District, Feb. 28.

PEOPLE

Fifteen-year-old *Theodore W. Corr* received the *Pro Deo et Patria* Boy Scouting award at Grace Church, Phillipsburg, N. J., recently. Although only 150 hours of service for the church are required for the honor, Ted had performed over 228 hours. In addition, he had compiled a 10-page history of his church.

Ted has been an acolyte for three years. Every Sunday he conducts a worship serv-

ice in the church school. He is in charge of Grace Church's bulletin board. And he serves as advertising manager for his LL...

Maurice H. Hanes, immediate past president of Indiana LL's East Central District, is attending Wittenberg College on a full-tuition scholarship. It was awarded him by the Dayton Rust Proof Co., Dayton, Ohio. He is a chemistry major.

RECREATION

Strike up the band

One hundred and fifty people attended a minstrel produced by the Norwood, Ohio, Luther League, Feb. 26. "This show," Correspondent Chris Johnson reports, "was a fine, entertaining success. Lots of fun for all was involved. And it helped to stimulate interest in the league."...

Two leagues frankly admitted recently that they liked to eat. And spent an evening doing so. St. Luke's leaguers, Dublin, Pa., sat down to fruit cup at 6:30 P.M. and at 10 P.M. were trying valiantly to find room for apple pie and ice cream. They covered 45 miles in the process of the meal.

In Salina, Kan., the senior unit of the LL held a traveling supper. They had four courses in four different homes.

ULCers trounce Missouri Synoders

Long Island District's (ULC) all-star boys' basketball team defeated the boys' squad from the Brooklyn Zone Walther League (Missouri Synod) by a 65-58 score in a see-saw, well-played game recently. The Long Island all-star girls trounced the girls' squad from True Light Chinese Lutheran Church (Missouri Synod), Manhattan, by a 48-16 count.

A crowd of about 200 attended the games. They were held in the Jamaica, L. I., YMCA.

GRASS ROOTS

Ohio appoints "Hoover Committee"

Many more people will be assuming leadership jobs in the Ohio LL, if a newly appointed "Hoover Committee" has its way. This group whose job is to study the organization of the Ohio LL has agreed that "basic work shall be done by committees."

"The function of the Luther League of Ohio executive committee," the structure group has stated, "shall be that of review of committee work." It has asked that "in committee work the widest possible participation of leaguers and pastors beyond the executive committee . . . be used."

Also important, the group has stated, is increased "contact and liaison" between the Luther League and the Synod of Ohio. This can partially be accomplished by increasing the control of the synod's director of religious education and by directing LL committees "to seek aid and counsel from an appropriate synodical committee, i.e., the LLO social action committee would work with the synod committee on social missions."

Every member of the "Hoover Commit-

To help start missions

A house-to-house canvass of several areas of St. Louis, Mo., will be conducted by leaguers attending the 1954 convention of the Illinois LL. This work will be done as the first step toward establishing new mission congregations in St. Louis.

The canvass will help leaguers to appreciate the convention theme "My Mighty Mission" in a very practical manner.



Private Gaisma Kovals, right, was recently selected the outstanding trainee of her basic training class at WAC Center, Ft. Lee, Va. Born in Latvia, she and Private Judy Naiyokaitis, left, of Lithuania, came to the U. S. under Lutheran auspices.

tee" has served as president of the Ohio LL. They are: The Rev. Wray C. Smith, Don Scott, John C. Stacy, David Ullery, the Rev. Richard W. Powell, and the Rev. Arthur O. F. Bauer.

OVERSEAS YOUTH

Preachers' kids

If you want to get married, be grateful that you are not the daughter of a Protestant clergyman in Germany. Only half of the girls born in German parsonages ever say, "I will," the publication *Evangelischer Pressedienst* announced after surveying 63,772 pastors' children born as far back as 1890.

One of every five daughters, it was revealed, became a nurse and one of every six became a primary school teacher.

The news bulletin stated that "apparently the chances to get married are considerably below average as far as pastors' daughters are concerned." It added that the chances for all daughters of the so-called educated classes in Germany was probably low.

Sons follow fathers' footsteps

Nearly 22 per cent of the preachers' sons became clergymen. Ten per cent entered the medical field. Eight per cent went in for the arts.

The survey indicated that 38 per cent of the clergymen's sons born in Germany between 1916 and 1920 were killed in World War II. A total of 3,081 sons were killed as soldiers and 908 were still missing. Ninety-eight sons and daughters were killed in air raids and in other ways behind the front.

SPECIAL GIFTS

Receipts exceed budget

If enthusiasm for the work done by the Luther League of America can be measured in dollars and cents, the amount contributed to LLA's special gifts fund would indicate fast-growing approval. The \$1,152.24 given in 1953 even exceeded the amount anticipated in the annual budget.

Money contributed through this channel is used to pay for LUTHER LIFE and *High Ideals* subscriptions for seminarians and deaconess students and to subsidize publications subscriptions for men and women in the armed forces.

Loyalty gifts for the last six months of 1953 were received from the following:

CANADA—St. Paul's Luther League, Bridgeport, Ont.

CENTRAL PENNSYLVANIA — Casebeer Senior Luther League, Sipesville.

GEORGIA-ALABAMA—Mrs. P. G. Schaffer, Savannah, Ga.

ILLINOIS—First Senior Luther League, Freeport.

MIDWEST—St. John's Luther League, Columbus, Nebr.

MINISTERIUM OF PENNSYLVANIA—Trinity Luther League, Quakertown; Edgar Zerbe, Denver; Synodical Luther League.

NEW JERSEY—State Luther League.

NORTH CAROLINA—Young Men's Sunday School Class, St. Enoch Church, Kannapolis; St. Paul's Luther League, Dallas; Kimball Church, Kannapolis.

SOUTH CAROLINA—Mary Helen Sanders, Columbia.

TEXAS—State Luther League.

WESTERN CANADA—Anne Moertelmeyer, Winnipeg, Man.

SPECIAL—John Mangum; Leslie Conrad, Jr.

Leagues honor friends

Advisors and friends of Luther Leagues were honored through gifts received as follows:

FLORIDA—*Rollin Hansen* honored by Grace Church, Lakeland; *Mr. and Mrs. Clyde Schneider* honored by First Luther League, West Palm Beach.

GEORGIA-ALABAMA—*Miss Louise Siemens* honored by Redeemer Luther League, Atlanta.

ILLINOIS—*The Rev. John E. Cooperrider* honored by Luther League of Chicago District.

KANSAS—*Gynith Giffen* honored by Luther League of the Synod of Kansas and Adjacent States.

NEW JERSEY—*Paul I. Folkemer* honored by Luther League of New Jersey.

MINISTERIUM OF PENNSYLVANIA—*Sister Esther Schenker* honored by Reading Conference Luther League.

NORTH CAROLINA—*The Rev. George W. Lingle* honored by Holy Trinity Luther League, Gastonia; *Mr. and Mrs. Bill Williams* honored by Holy Trinity Luther League, Gastonia; *Lillian Clemmer* honored by Holy Trinity Luther League, Gastonia; *Nancy Foil* honored by Holy Trinity Luther League, Gastonia; *Mr. and Mrs. Henry Sides* honored by St. Peter's Luther League, Salisbury; *the Rev. F. M. Speagle* honored by Mt. Pleasant Luther League, Boone; *Mr. J. M. Koontz* honored by Redeemer Luther League, Kannapolis.

PITTSBURGH—*Charles W. Fuhr* honored by executive committee of the Old Pittsburgh District Luther League.

SOUTH CAROLINA — *Johanna Henken* honored by St. Johannes Luther League, Charleston.

Memorial gifts

Memory of the following persons was honored by having their names inscribed

in the permanent Luther League of America
"Book of Memories."

DR. HENRY H. WAHL—memorialized
by Luther League of New York State.

FIRST LT. JUNIOR F. FROCK—memorial-
ized by Patricia Gehr Frock, Ephrata, Pa.

ELMER ZIMMERMANN—memorialized by
Senior and Intermediate Luther League of
Swiss Alp, Texas.

MR. C. W. HERMAN HESS—memorial-
ized by executive committee of the Old
Pittsburgh District Luther League.

THE REV. FLOYD L. EICHNER, D.D.,—
memorialized by Advent Senior Luther
League, Philadelphia, Pa.

KARL ROWLAND JETTER—memorialized
by George Meinhold, Arleigh Cox, Paul
Rowoldt, Donald Albert, Dean Sudman.

JOHN L. R. SCHIDING—memorialized by
Past President's Association of the York
District Luther League.

Service gifts

CANADA—St. Matthew's Luther League,
Hanover, Ont.

FLORIDA—Luther League, First United
Church, West Palm Beach.

NORTH CAROLINA—Dewey Ketner, Kan-
napolis; Rev. J. L. Ballentine, Kannapolis;
Odell Hess, Kannapolis; Mrs. Ruby Alder-
man, Kannapolis; Mt. Pleasant Luther
League, Boone.

MINISTERIUM OF PENNSYLVANIA—Ken-
neth Eroh, Mary Floyd, James Hender-
schedt, Shirley Jurus, Joseph Katansky,
Melvin Norris, Jean Platt, Thomas Reisen-
weaver, Shirley Rohrbach, Ethel Stamm,
Joan Volkand, Kaye Wickus, Lucille Warg,
Catherine Brommer, Ann Floyd, Philip
Jurus, Bessie Kozel, Judy Kotansky, Doro-
thy Stamm, Loretta Stamm, Richard Wag-
ner, the Rev. Allen H. Roth, Betty Land-
messer, Marilyn Woodring, Sarah Reisen-
weaver, all from Hazleton; Trinity Luther
League, Tipton; Ministerium of Pennsyl-
vania Presidents' Conference; St. Mark's
Luther League, Birdsboro.



Young artist's Christ

DEAR SIR:

I'm sure glad that somebody has enough
spunk to paint an up-to-date picture of
Christ. (*March issue cover.*) The more I
look at the cover, the more I like it.
Thanks to Harry . . .

CANDACE HOUSTON.
Shelbyville, Tenn.

DEAR SIR:

. . . truly a fresh and creative approach.
ROSS F. HIDY, Pastor
Berkeley, Cal. St. Michael's Church.

Remember!!

TO ORDER SPECIAL WORSHIP BULLETINS FOR
CHRISTIAN VOCATION DAY—MAY 2—FROM

The Luther League of America

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Managers for God

This topic is for Christian Vocation Day—May 2.

Free worship bulletins may be ordered from LLA.

By Ray Tiemeyer

AFTER one of Fritz Kreisler's masterful violin recitals, an admirer asked him why he didn't build a nice home and live more luxuriously.

"When I was a child," Kreisler replied, placing his violin in the case, "I could play well. It was very easy for me to pick up a violin and start playing a tune without practice. I know that I did not merit that talent. God gave it to me to use. It was given of God. I did not earn it.

"When the people were applauding out there tonight," he continued as he snapped the case shut, "they were applauding for God's gift and not for me. It is easy for me to claim the reward of that talent as my own. But it isn't my own. It is God's and merely entrusted to me. If I were to use it on myself by building a mansion or living more abundantly than I do in my apartment, that mansion would stand as a wall between me and the poor."

Fritz Kreisler's attitude was strikingly different from that of the men in a story told by Christ, (*Mark 12.*)

"A man planted a vineyard, and set a hedge around it, and dug a pit for the wine press, and built a tower, and let it out to tenants, and went into another country," Christ said. "When the time came, he sent a servant to the tenants, to get from them some of the

fruit of the vineyard. And they took him and beat him, and sent him away empty handed.

"Again he sent to them another servant, and they wounded him in the head, and treated him shamefully. And he sent another, and him they killed; and so with many others, some they beat and some they killed.

"He had still one other, a beloved son. Finally he sent him to them, saying, 'They will respect my son.'

"But those tenants said to one another, 'This is the heir. Come, let us kill him, and the inheritance will be ours.' And they took him and killed him, and cast him out of the vineyard.

"What," Christ asked in conclusion, "will the owner of the vineyard do? He will come and destroy the tenants, and give the vineyard to others."

Like those men, you and I have been entrusted with a "vineyard." It is the universe in which we live.

In order to grasp the magnitude of our "vineyard" step with me into a rocket ship that will travel at the rate of 186 thousand miles per second. Pointing our ship out into space we shall pass the moon after one and one-half seconds. We shall be at the sun in eight minutes.

Probably you think it would be nice to have a ship that would go that fast so we could travel all over God's uni-



Leaguers and adults of Epiphany Church, Hempstead, L. I., promise to take part in stewardship program. They explained to members that all of life belongs to God.

verse. But it wouldn't be so easy. It would take us four years to reach the nearest star. The earth is located in a group of stars called a galaxy. To travel from the bottom of our galaxy to the top would take 3,000 years. To go from one end to the other would take 30 thousand years.

And that is just our little galaxy. There are many other galaxies. The farthest of these that we can see would be millions of years away, even if we traveled at the speed of light.

All of these galaxies is God's vineyard. He created it to be so systematic and orderly that, astronomers tell us, one little motion affects the entire universe. Because of the balance of gravitational force, one little motion, such as raising your arm, moves every star in the universe.

Think of the greatness of God's creation and then consider how many men sit back in their chairs quite contentedly because they own 200 acres. Not only is their 200 acres small in comparison to the magnitude of the universe, their object in life is small also. They have thought that they have accomplished much in owning 200 acres.

In ignoring the Owner of the universe and his purposes, they have foolishly mistaken the creation as their own.

Puny though we are, God has made you and me managers of his vineyard. The wonder of it made the Jewish Psalmist write, "What is man that thou art mindful him, and the son of man that thou dost care for him? Yet thou hast made him little less than God,

and dost crown him with glory and honor. Thou hast given him dominion over the works of thy hands. Thou hast put all things under his feet, all sheep and oxen, and also the beasts of the field, the birds of the air, and fish of the sea."

But despite all that God has done for us, you and I have often decided that we aren't just managers of the universe for God. We have mistakenly decided that we owned the place.

A similar situation would be for the father of a 12-year-old son to buy a small farm with the intention of farming it on a partnership basis with the boy. He plans that as the boy grows older he will buy more land and more implements.

They start farming, but a revolting development takes place. The boy decides that the farm belongs to him and that he can run it himself, so he tries to get rid of his father. The result will be that the farm will be tilled poorly and the father's plans for expansion will be ruined. And the boy will be the loser in the end.

We humans are always trying to lose sight of the Owner of our lives. By doing that we lose the possibility of working with God in his plans for further creative possibilities.

Our purpose in life should be to work creatively with God in carrying out God's will. We can do that by letting our work, our voice, and our income spread the gospel.

The successful manager for God is not the man who has earned all the possessions he might desire, but the man who has lost his life in service to his Lord.

FOR WORSHIP

For a worship center, a globe with stick men (made of pipe cleaners) in various positions taped to it might be placed on a table. Above the globe hang a cross.

After the leader's presentation of the material in the above article, different members of the group may be called on to explain how they plan to be "managers for God" in the particular life work they have chosen.

Worship outline

It is preferable that Christian Vocation Day bulletins be used. These may be ordered, free of charge, from the Luther League of America, 1228 Spruce St., Philadelphia 7, Pa. If these are not ordered the following may be used.

HYMN: "The Son of God Goes Forth"

SCRIPTURE: Psalm 8. (The lights should be turned out. Two flashlights are used.

One is focused on the globe. The other is used to read Psalm 8.)

PRAYER: No. 27, page 139 in *Common Service Book*.

OFFERING

HYMN: "Jesus, Master, Whose I Am"

Questions

1. Do you think Moses did right when he left sheep herding and went to lead the Hebrews, even though he couldn't make speeches?

2. Why did Christ die for us?

3. Do we serve God because that is the best or because we love him?

4. List ways that a grocer can serve God. An engineer. A janitor. A missionary.

5. If God made the world over again do you think he would make a man to place in charge of it?

Service projects

Take over the raking of the church lawn for spring and fall.

Plant some colorful flowers in places at the back of the church that might ordinarily be trashy.

Offer to teach in the vacation Bible school.

How Far Shall We Go?

You love her. You want her to know. When do your friendly gestures of affection get "out of bounds?"

By Henry E. Horn

HERE is a question of conscience that hovers uneasily around almost every date, around almost every meeting of one sex with the other.

No doubt our elders are shocked at the very existence of this problem. In past generations, the eyes of parents, friends, and neighbors could survey the whole territory in which young

people lived their lives. Every "date" was observed in such a way that boy and girl were conscious that the other was a person, loved and respected by many neighbors. To compromise another before the sight of society was social suicide. The fear of being caught in both deed and result was great enough to keep most in line.

We live in a different day now. Transportation can carry us within



minutes to any place that privacy beckons. Mechanical ways have been found to keep intimate relations from being revealed to the public gaze. Romantic ideas of "love at first sight" have put a premium on physical attractiveness, so that every passing stranger is considered a possibility whether we know anyone who knows him or not. And with all of the population on the move, attractive strangers are daily occurrences.

In addition, social disapproval of intimate relations between boys and girls before marriage has—in American society as a whole—pretty well dissolved. More important to most young people than the remains of this social disapproval are the standards of "the gang."

And these "gang" standards often dictate that a boy or girl has not "arrived" until he or she shows some prowess in sexual life. Because every boy and girl is timid about coming into this mysterious area of life, he naturally find his attractiveness to the other sex a source of new power and some pride.

A major problem

We are at the very point of our physical life when our bodies are stirring to a new desire. We are protected from the eyes of parents whose ways we often consider outmoded. We are highly susceptible to any suggestion from anyone in our own age group to any unknown excitement. To indulge in these excitements and gain experience seems to be the way to grow up to adulthood. All of this adds up to a major problem.

It adds up to a major problem because life indicates that indulging in

these excitements does *not* lead to mature adulthood. Nature has made us so that we shall be drawn to the other sex in a powerful succession of stimulating acts until we lose ourselves completely in each other. The purpose of nature is to create a new family and new persons. To think that we can play with this succession of powerful impulses shows how little we know about life. To halt the procession of acts at one point and say, "Thus far and no farther," is just impossible without turning us into frustrated wrecks.

Each step demands further satisfaction. Each date will then start where the last left off—and have to be largely spent in a fruitless search for will power to stop. The hang-over will be a feeling of guilt and regret on the part of both that can eat into the sensitive feelings of life and actually spoil the future.

Meanwhile, the use of dating time for such frustration actually cheats the couple out of the wholesome, constructive part of getting to know one another as persons. To be considered a champion in sexual prowess in one's crowd may gain a temporary crown of glory. But those who wear the crown appear as poverty stricken failures to all who really know life. The crown-wearers obviously are not mature enough to recognize that the physical side of sex is only a small,

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though important, part of the life of two people together.

The wrong question

"How far should I go?" is really the wrong question. It assumes that one's mind and heart are set upon this one satisfaction above all else. And it assumes that that part of the road must be travelled immediately if we are to get to marriage and the family later. The truth, of course, is that the person who travels in this state of mind is bound to land up in the wrong country.

All this time we have not said a word about the relation of our faith as Christians to this question. Many young people feel that the Christian teachings do not have anything to say about such subjects, or if they say anything, they simply defend the status quo. Therefore for lack of any guidance, they accept the leading of the gang.

The Christian faith has a great deal to say. It starts with overwhelming respect for every human person: "God so loved the *world* that he gave his only begotten Son that whosoever believeth in him should not perish but have everlasting life."

Bob and Dick, Sally and Jane are the ones for whom Christ died. Because of this, they have infinite worth as persons. They are loved in the deepest sense of the word. What they feel and are is of tremendous importance to God and to all who have felt his love.

Bob is loved by parents, teachers, friends. They have hopes and ideals for him that Mary can dash to the ground very quickly. Mary's whole

future with all of the yearnings of years of education and training is at stake in the back seat of that car.

In the most intimate relations of life, one person can quickly injure the heart of another's life. This is the realistic danger that we must face. One cannot treat a person as a thing to be enjoyed. A person is someone to meet, and to get to know by conversations, common projects, common high ideals, and finally a common future that unites them all. In Bob or Dick, Sally or Jane you are provided with your first real problem in Christian living. If we must love our neighbors as ourself—here is the laboratory test.

Moreover, the relation of man to woman is the germ of the most personal part of life. This will become the bridge that may unite two persons into a loving life, itself the source of new life. All of the most sensitive feelings of a person are interwoven with this mysterious part of life. It was no accident that Paul, in trying to describe the mysteries of Christ's relation with the church, should have used this mystery as the deepest form of earthly love: "Husbands, love your wives, even as Christ loved the church and gave himself for it; wives submit yourselves unto your own husbands as unto the Lord."

In such a relationship, to say "thus far and no farther" is to ruin it. Ultimately we must be all and all to each other in marriage. Where we haven't arrived at a life partner, trifling is a serious matter. To discipline the rest of one's life and leave this part undisciplined is to court disaster.

Guiding principles

From all of this discussion thus far we can extract several very definite statements that may be helpful:

1. The sexual impulse is placed within man by God to unite man and woman as persons in the most intimate union to create the future. Therefore strict discipline is absolutely necessary at the very beginning of stimulating actions.

2. Your date must be treated as a person. All of the ideals of the Christian faith apply to him or her too. If your faith means anything at all, it will find its expression in the way you treat this person before you.

3. The physical side of sex is only one part of the person. The different mental, moral, and spiritual outlooks of boy and girl must have exploration too. What part of your dates are spent in this necessary and stimulating quest?

Two further questions remain to be answered. The first is a vexing one to many. "If I say NO, I am no longer part of the gang! The dates that come are few and far between! I can't even think of getting married!"

Countless happily married couples can tell you that this isn't necessarily so. Whereas giving in to one's impulses may bring immediate standing in the crowd and some popularity, it also brings loss of your own self respect and of the respect of others. Giving in to your impulses may accomplish the purpose of getting someone to marry you, but the price you pay may be the hell that comes with life-long partnership with one who

has lost all sense of the highest use of sex.

In the back of many minds will also be the unanswered question, "Well, if we are ever to be happily married, isn't a certain amount of experience with the other sex necessary? We must know something!"

This is perfectly true. Dating is the first advance into this world of the two sexes. It is to be followed by going steady—then engagement. But the main purpose of dating is to find out what she is like, what her ideals are, what her family is like, how we feel about common interests. These are questions that nature just doesn't answer.

The physical facts about sex can be learned in classrooms all over the country. Frank questioning of those who can be trusted will bring help. Let's be intelligent in our approach to the physical problems of sex.

In the exploration of life together and in the joy over each other's presence, friendly gestures of affection will naturally be expressed. They may take the form of the occasional kiss, the holding of hands, or the simple matters of courtesy.

When these expressions develop into stimulations of other kinds is difficult to say, but perfectly clear to those involved. This is the place where the sooner the facts are faced, the better. Talk it over together, and agree that it shall be NO, and that both will help the other in maintaining such discipline. This is not a negative discipline. It is simple self-control now so that expression of love may be true and whole-hearted later.



The above article tries to give help in answering the following questions:

In what ways can the question, "How far should I go?" be said to be a new one? What changes in society have made this question of paramount importance to young people?

Is there a difference between what adults think and what young people of our age will say about this problem?

How much are we determined by what "the gang" thinks? Is it necessary for one's self respect to be confident of one's power over the other sex?

What are the dangers of the "trial and error system" of learning in this area of life? Does each step bring greater satisfaction or greater desire?

What other parts of life do married people share together? Should there be preparation in these fields before marriage?

Of what value is a person to God? Do young people's parents and friends care what they do on dates? Can one separate in one's life between the ups and downs of one's dating and one's daily life?

How does one come to know a person well? His likes and dislikes, his ideals, and his purposes?

Upon this discussion, how much of that which is called petting will naturally take place where young people are trying to follow their highest Christian conscience?

It will be of much greater value to have some sort of discussion by the group first. These discussions should bring forth some

expression of opinion. If you find discussion is hard, number the questions on slips of paper, and assign them to various members of the group ahead of time.

After you have expressed yourselves, read the article out loud, especially that part which deals with the Christian approach to the person.

Possible hymns:

Lord, Speak to Me That I May Speak
Take My Life, And Let It Be . . .
O Love, That Wilt Not Let Me Go
O Perfect Love, All Human Thought
Transcending

The King of Love My Shepherd Is

Possible Psalms: 31, 91, 116

Possible scripture: Scripture references quoted in the Order for Marriage

Matthew 7:15-29

Luke 15:1-10

Prayer:

Almighty God, unto whom all hearts are open, all desires known, and from whom no secrets are hid: Cleanse the thoughts of our hearts by the inspiration of thy Holy Spirit, that we may perfectly love thee, and worthily magnify thy Holy Name; through Jesus Christ, thy son, our Lord. Amen.

Get each in the group to list at separate times the qualities which he considers in 1) an ideal date; 2) an ideal husband or wife; 3) an ideal father or mother. Bring these three lists together. Are they the same? What is wrong?

List for yourself the subjects you have discussed and the different activities you have engaged in on dates. Which do you think were the most interesting?



• A little boy, caught in mischief, was asked by his mother: "How do you expect to get into heaven?"

He thought a minute, and then said: "Well, I'll just run in and out and in and out and keep slamming the door till they say, 'For goodness sake, come in or stay out.' Then I'll go in."

—United Mine Workers Journal

Big league records are tumbling before 23-year-old Harvey Kuenn, named American League's 1953 "Rookie of the Year."

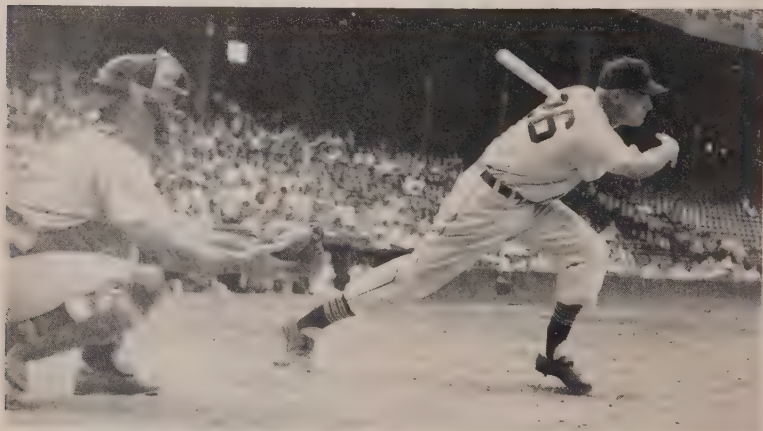
Lutheran at Bat

By LESLIE CONRAD, JR.

THE most promising "sophomore" in major league baseball today is a young Lutheran by the name of Harvey Kuenn—pronounced "Keen."

Last year, as a "freshman" with the Detroit Tigers, Harvey made such a fine first-year showing that he was

named by a special committee of sports writers as the American League's 1953 Rookie of the Year. As an indication of his recognized baseballing ability, it is well to point out that 23 out of the 24 sports writers who were casting ballots voted for Kuenn.



Last season, Kuenn batted .308 and rapped out 209 hits—more hits than any other player in the major leagues. He also set a new record by going to bat 679 times.

Harvey really loves his baseball. I asked him recently if he got a lot of satisfaction out of making a living at something he really liked to do.

"Indeed, I do," he replied. "Making a living at something you are cut out to do—and like to do—certainly takes the work out of it. There is no so-called 'grind' connected with my occupation." (Harvey convinced me that he so well understands the Lutheran interpretation of Christian vocation that he would make a good member of the Luther League of America's standing committee in that field.)

Still a youngster

Harvey is still just a youngster; but review with me what this 23-year-old, crew-cutted shortstop of the Detroit Tigers has accomplished.

His active sports career began at Lutheran High School, Milwaukee, where the versatile athlete was a three-sport record buster. He was the first 10-letter winner in Lutheran High's history. Among his high school honors and accomplishments were these: All-state basketball forward for two years; all-state football quarterback for two years; an unbelievable three-year batting average of .426—an all-time school mark.

In 1948 he entered the University of Wisconsin where he concentrated on baseball—and his concentration paid off in more records and a sizable bundle of cash. In 1952, he led the entire Big Ten Conference in eight different departments. He was so good in college baseball that the Detroit Tigers—one of 10 major league teams hot on his signature-trail—forked over \$55,000 for him to sign a contract with them.

This youngster, who bats and throws right-handed, made the jump from the campus of the University of Wisconsin to the Davenport team of the Three-I League and from there to Detroit all in a single season (1952). In that season, Harvey appeared in only 19 games with the Tigers, but he gave substantial evidence of being a slick fielder and a slashing hitter. His batting average with the Tigers in 1952 was a healthy .325.

Last season, the six-foot, two-inch, 183-pounder batted .308 and rapped out a total of 209 hits, more hits than any other player in the major leagues.

By going to bat 679 times last season, he established a new record for times-at-bat in one season. The old mark was set in 1921 by Johnny Tobin, former lead-off man for the St. Louis Browns.

It's no secret that the Detroit baseball club officials regard Harvey as the finest rookie infielder they've had in their fold since Charlie Gehringer arrived back in the spring of 1926.

Like Gehringer, Kuenn is not a long-ball hitter. He slaps out many more singles and doubles than triples and homers—but that's true of most of the fellows who swing bats in the majors. Of his 209 hits last season, 33 were doubles—that's a lot of two-base blows, seven were triples and only two were home runs.

"It didn't take me very long to realize that I wasn't going to be any home-run hitter," Harvey commented. "So, I just decided to try to concentrate on meeting the ball." He met it exceptionally well on 209 occasions.

Around the shotstop position, Harvey is no Hans Wagner—the best

shortstop of them all—but he covers his position in capable fashion.

"He isn't the greatest shortstop around," declares Detroit Manager Freddie Hutchinson, "but he gets better and better every day. Last season Harvey was making plays in August that he couldn't possibly make in May."

At that, Kuenn's .973 fielding figure was surpassed only by two other shortstops, each of whom has had considerable more experience in the business. Chico Carrasquel of the Chicago White Sox fielded .976 and George Strickland of the Cleveland Indians turned in a .974 mark.

Three-fourths attend church

Harvey is a great favorite with both fans and players, not only because of his performance on the diamond, but because of his especially fine character.

In this connection we asked Harvey if fellow baseball players respect an athlete who has religious-moral convictions and stands up for them. This was his reply:

"In my experience, I find that ball players certainly do respect the religious convictions of their teammates. Last year, the players on the Detroit team didn't discuss religion too often, but I observed that about three-fourths of them attended church regularly!" (That's a much higher average than most Protestant congregations can boast!)

Harvey's most exciting moment, to date, wasn't being named American

League Rookie of the Year, or setting records for the most times at bat and the largest number of hits in one season.

"My greatest thrill was just getting into a Tiger uniform and then having the privilege of playing on the American League All-Star team, wearing that same uniform."

Many right-handed batters have trouble hitting right-handed pitchers. We asked Harvey if he experienced more trouble against righties than lefties and he replied in the negative. However, he did add, "I have more trouble hitting against Bob Lemon of Cleveland than anybody else in the league! He's a real pitcher!"

Like many other baseball players, Harvey spends the winter months playing a little basketball to keep in shape. He also goes in for bowling.

As for an occupation after he hangs up his spikes for good—a day which we hope will be at least 15 years in the future, the Tiger shortstop hasn't reached a final decision. "At present, during 'off-season,' I'm working at the West Allis State Bank—and like it! I may stick with it after my playing days are over."

As the 1954 major league baseball season gets underway in mid-April, baseball fans will be keeping their eyes on their favorites.

A whale of a lot of Lutherans will have their eyes on Harvey Kuenn, hoping that his second year in the majors will be as fine—if not finer—than his freshman-year performance.



● On the mere chance that you may get soaked occasionally, why constantly lug around an umbrella of suspicion and distrust?

—Nuggets.



Despite rain-soaked uniforms, East German youth continue to march in Berlin parade in order to caricature the West and to praise their Communist leaders. (AP Photo.)

Is Communism Winning Youth's Soul?

The atheists of Moscow are raising a new generation who have heard nothing but evil about Christianity. Parents are frightened into silence. Who can save the future?

By Alex Liepa

WHEN 19-year-old Gunars Cukurs is dressed in the American way, loud tie and all, no one would guess that a year ago he escaped from

Russian-occupied Latvia hidden under the bottom floor of a fishing boat. He is one of only about half-a-dozen people known to have succeeded in crossing the Baltic Sea to Sweden since 1945. In that year the Communists

clamped the tightest steel curtain around the predominantly Lutheran Baltic states.

I had the opportunity of spending almost a month, day and night, with Gunars on a trip through the United States. I was guide and interpreter for him, his older sister, and her husband. After their dramatic escape, they had



Refugee Gunars Cukurs, right, with his sister and her husband. (Photo by Laiks.)

been brought to the United States to tell of their eight years in a country that has no "windows to the West."

Gunars was 18 when he escaped. Since he was 10 he had been indoctrinated in Communist-run schools. But because he could remember the time before the Russian indoctrination started he had recognized the lies in what the Communists taught him. And because he understood the value of not talking to strangers about what was said and done in his home, he had quietly got away with many things

of which the Communist teachers did not approve.

For instance, he had been to church. If a teacher, a doctor, or anyone holding a somewhat prominent position in the Communist distorted society would be seen in church he would be fired immediately, Gunars explained.

But, "we were plain people, simple workers, and they had not yet got around to persecuting us for going to church now and then." So Gunars had been in church occasionally.

But there was a question about church that made him blush. It was the question whether he had been confirmed.

He hadn't, and when he admitted it he blushed.

That blush, I believe, brings us to the very core of the battle for mankind's soul. Gunars blushed because he had outwardly succumbed to Communist pressure. Of course, he had not surrendered unconditionally. But he had compromised. And it is the souls of young people like Gunars for which the atheists of Moscow wage the most bitter war.

"You see," Gunars said somewhat awkwardly, groping for the words, "I was still hoping I would be able to graduate from the technical high school."

Forced to work full-time as a mechanic since he had been 16, Gunars had gone to night school in Latvia hoping after graduation to rise at least a little above the level of the starving class of common workers in the Soviet paradise. If he had let himself be confirmed the chances of graduating from school would have been almost nil.

There is, according to his and his relatives reports, no law in the Communist ruled country forbidding people to go to church. It is just that people who go to church "show wrong attitudes" and may therefore "not be trusted" with responsible work.

No law forbids high school students to be confirmed. To do so, however, is to express "an entirely wrong attitude" that shows that the young person "is not worthy of further education efforts."

One of Gunars' friends was nonetheless confirmed. It happened when he had only a few months to go before graduation.

The result was that the Red school principal called the young man into his office for a discussion of the matter.

"We heard that you paid the pastor 50 rubles for the ceremony," the principal said.

Yes, it was true. With church buildings nationalized and all former resources of the church cut off, the pastors could continue their work only by accepting benevolences and small gifts. At that, 50 rubles was less than the price of a pound of butter.

The school principal had no intention of looking upon the matter that way.

"If you can afford to throw money to reactionary pastors we see no reason why the state should continue to support you and your education," he ruled.

As far as Gunars' friend was concerned, that was the end of his education. In a country where no private schools existed, a decision that the state "will not continue to support" a young man's education meant that there would be no more school for him.

Gunars had seen this incident and he had seen other incidents in which young people ran into trouble because of religion. He knew that he had to choose between church and a future career. He chose the latter.

It may seem wrong. It may seem very wrong to one who contemplates the choice while sitting in an easy chair somewhere in Middletown, U.S.A. Nonetheless, it is the way most, even though not all, young men choose in the countries that are today ruled by Communists. The farther behind the iron curtain the young man lives and the lesser his hopes are for a change in regime, the more often he chooses as Gunars did.

Yet, in terms of the world-wide battle for mankind's soul, it can safely be said that neither Gunars nor the hundreds of thousands who act as he did are entirely lost to the cause of the church. They are not lost as long as the choice between church and secular education is a problem for them.

At least some faith is left in the heart of Gunars and his friends. Why else would they blush for the choice they made?

But other hundreds of thousands

Alex Liepa, who learned to know the Communists during their first occupation of his native Latvia in World War II, fled when they began to overrun the country the second time. After several years in refugee camps in Germany, he came to the U. S. and is now employed by the Division of Public Relations of the National Lutheran Council.

would not blush. And the army of these for whom the choice is no problem is growing daily.

Young atheist army

The majority of the soldiers in that huge atheist army are people who were even younger when the Communists began to indoctrinate them than was Gurners. Or they are young people who were born into the regime that is based on godlessness.

Many western visitors who have had an opportunity to peek through the iron curtain (most often in Germany, where the curtain is rather ragged) have expressed joy that the church is growing inwardly strong under the terror. They have seen that faith gains meaning when people have nothing left but their faith.

Their reports are, without doubt, true.

But what some of the western observers seem to forget is that faith is not something that we have when we are born. It has to be planted in us. Our faith must be nurtured if it is to reach the point where outward pressure makes it stronger.

Have these western observers, who come back happy about the "strengthening of the church" taken time to observe what happens to the very young who have been gathered in kindergartens for atheistic indoctrination?

One way of such indoctrination that was popular while I was still in Latvia was to ask kindergarten youngsters whether they would like some candy.

Of course, they would.

So the teacher would tell them to close their eyes and to pray to the God their parents had told them about, that he should send some candy.

When the little eyes were opened again there was no candy.

"Now," the teacher would say, "we see what nonsense your parents talk about. But suppose we close our eyes again. This time ask Comrade Stalin for some candy."

You can be sure that when the eyes were opened for the second time, the candy was there—a big box for all in the class "because the only true friend of us all is Comrade Stalin."

I do not know whether kindergarten youngsters in Soviet-occupied countries are being encouraged now to ask Comrade Malenkov or somebody else for candy. But I have no doubt that somehow they are still being taught that there is no God.

Unless their parents are real heroes, they can do nothing to counteract such indoctrination. At least, that is the indication of reports from countries fully in the Communist grip.

It is different in East Germany. There the resistance of the people, encouraged by the Berlin window to the west and the strong ties between east and west German churches, has forced the Red rulers to compromise. But it certainly is not coincidence that even there the church's main effort is directed at instructing the younger generation and that, in turn, church youth and church youth work are the chief targets of Communist attack.

Parents fear children

In other countries the church has already been divested of all or nearly all opportunity to reach the children. Years and years of waiting in vain for a change in regime has wiped out hopes and made parents despair of keeping their children for themselves.

"Most people in Latvia," Gunars' sister and brother-in-law told me, "feel that it is too dangerous to talk about freedom and religion to small children. They may in one way or another repeat what they have heard." They added that the real reason why they had decided to make their dangerous flight was that they did not want to see their two-year-old daughter grow up like other children—as a Communist.

It is impossible, they said, to influence the children after they have reached an age when discretion could be expected of them. The children have been estranged by constant indoctrination in kindergarten and school.

A break between the generations is also fostered by the fact that mothers must work almost as much as fathers and, in addition, spend most of their free evenings standing in line for food products. The child does not develop much loyalty to the home. To him it is merely a place to sleep and spend a few hours when day-camp or school is closed.

As for the danger a parent risks by contradicting Communist teachers, I remember one good friend who was taken to Siberia 12 years ago never to be heard of again. His crime was that he became exasperated with the obvious nonsense the indoctrinators had told his eight-year-old son at school. He informed his son that the teacher was lying when he said that Moscow was the only city in the world with a subway.

The next day the little fellow went to school and innocently said, "My daddy said it is a lie."

The charges against the father were

"deliberate agitation against the interests of the people."

Of course, not even a Communist police system is so water-tight that it can catch all those "agitating against the people's interest." In spite of all the dangers, many parents keep belief in Christ alive in their children. But many are punished. And for every one who is punished many more get frightened and decide that, maybe, the risk is too great.

The Communists know that. That is why they are fairly sure that "liquidation of religious prejudices" is only a matter of time. They judge that the "liquidation," should take only one or two generations.

Reds will not change color

When the Reds are "lenient" toward the "religious prejudices" of those who couldn't be converted to atheism anyway they are not softening in their attitude to Christianity. They are merely recognizing that their hope is in the younger generation, not the older. Communism's basic attitude toward religion has not changed through the years and will never change.

"Religion is opium for the people," Lenin taught. And it was one of his basic doctrines.

"The Communist Party cannot be neutral towards religion and it does conduct anti-religious propaganda against all and every religious prejudice," said Stalin.

"Religious prejudices are the evil eye on Soviet people," said *Komsomolskaya Pravda*, organ of the Soviet youth organization, earlier this year. Stalin had already been dead for al-

most a year and Malenkov's "new" regime was going full blast.

Communism's basic attitude to Christianity cannot change because Communism is not just another device of power-lusty men to get control. It is itself a kind of perverted religion—a faith that mankind's problems can be solved by purely materialistic means and that full happiness can be achieved here on earth. Neither the Communists whose motivation is lust for power nor the Communists who are "idealists" can tolerate the "competition" of the Christian faith with its proclamation that the materialistic goods of this world are not all there is to life.

But they are willing to bide their time. They recognize that "true Communism" in which "everybody will work according to his ability and receive according to his need" will not come before some future generation when all have been re-educated to the bottom of their hearts. They also are realistic enough to know that "religious prejudices" cannot be wiped out by one stroke.

In fact, Lenin, who laid the foundation of Communism's fight against religion, warned that "the fight against religion must be conducted with sagacity."

If some of the current leaders had forgotten this warning, they certainly were reminded when attempts at swift eradication of churches in some satellite countries backfired. That is why they now have generally settled for infiltration and weakening of the churches.

Apart from being an easier course, it may have the additional value of

allowing the Reds to fool western observers as to the "freedom of religion." It at least has some willing propaganda tools among the churchmen.

Even though opinions may be divided as to whom some of the satellite church leaders serve when they support Moscow "peace appeals" or join protests against "American germ warfare," western Christians should be happy that in Communist countries people may still gather to worship God. There is no doubt that the majority of those worshippers are sincere Christians. And all who have lived under Communism will testify that the tribulations only strengthen the conviction that Christ is the true answer.

At least, the tribulations strengthen the Christian faith of mature Christians.

"We have to lie"

The younger generation is divided. There are the Gunars who haven't been confirmed but who blush when reminded of the fact. There are the young people of East Germany who come to a church rally in West Berlin carrying posters: "We have to lie all the time!" . . . "They want us to sell our souls!" . . . "Brothers, don't condemn us because we have to lie. Pray for us!"

But there are also young people of another kind. One recent refugee from East Germany, a boy in his late teens, sneered at a Lutheran World Federation representative who offered help. "Church?" the boy ridiculed. "Christians? All you Christians know is to talk, talk, talk. Leave me alone!"

Such accusations of "talk, talk, talk" are especially discouraging since no

one has found a way in which western Christians can, except through prayer, help those fighting for their faith against overwhelming odds.

On the other hand, it is encouraging to realize that even in the darkest areas of atheist rule the struggle for souls is by no means over. For instance, the claim that "religion is an evil eye on the Soviet people" uttered by the Soviet youth publication not only proved that the Reds are still determined to fight Christ. It also proved that they have not yet won that fight.

As long as the struggle continues, the church is not defeated. But the church's army grows older and older. And the Communist army grows younger and younger.

Discussion questions

1. What can we do to strengthen the faith of our youth in our own community?

2. What can we do about the thousands of young people in the United States and Canada who are receiving no Christian training?

3. What can we do about the struggle for souls between the church and Communism in Asia? In Europe? In Africa?

4. Would the young refugee's jeer of "talk, talk, talk" be justified if leveled against the members of this organization?

5. How much do we compromise our Christian beliefs in order to fit into the accepted mold of American society?

Worship outline

Hymn: "Rise, Ye Children of Salvation"
"Lord of Our Life, and God of Our Salvation"

Invocation

Psalm 27 or 46

Gloria Patri

Scripture: Acts 16: 19-25

Prayer No. 82 in *Christian Youth Hymnal*

Hymn: "Lift Up Your Heads, Ye Gates of Brass"

Topic and discussion

Hymn: "O Christians, Leagued Together"

• Don't forget that the basic clash (between Russia and the U.S.) is of ideologies and such issues are settled in men's minds—not on a battlefield.

—*Isotopics*

• We are getting to the place where some people label subversive all the reforms they do not believe in. When you get to the place where sound reforms become "subversive" you are playing into the hands of the Communists.

—*Methodist Bishop G. Bromley Oxnam*

• The first panacea for a mismanaged nation is inflation of the currency; the second is war. Both bring a temporary prosperity; both bring a permanent ruin. But both are the refuge of political and economic opportunists.

—*Ernest Hemingway*

Climb on Top of Failure

If Jimmy Durante had not had an unusually large nose he might not have become a popular and successful comedian.

By John R. Steinhaus

THE memory of flubbing a state football championship several years ago still haunts a Luther leaguer I know. With only one minute left to play, his team was trailing by three points. The quarterback called for the team's "razzel-dazzel" pass play and it worked beautifully. The entire opposition was fooled into thinking that it was a run around left end.

This fellow got to the end zone with no one near him. All he had to do was to catch an easy pass.

"Why it slipped through my arms I'll never know," he told me recently. "The ball fell to the ground, the gun went off, and we had lost the game. I'll never be able to forget it as long as I live."

When you've failed—as this boy failed "myself, my team, my school, and my town"—there's only one thing to do: Accept it. To refuse to accept the fact is utter foolishness.

Maybe you muffed a speech. Maybe you "lost out" with your boy or girl friend. Maybe you're not as popular as you would like to be. Or you just missed being class president. Maybe you're not as "good looking" as you

wish you were. If any of these is true, accept it.

Christians have no right to think that either God or the world owes them a guarantee of success in everything they do. The Bible is filled with records of failure. Jacob was unable to teach most of his sons to be kind. (They sold his favorite son, Joseph, as a slave.) Moses was unable to keep his people loyal to God. (They made a golden calf to worship.) Peter was unable to refrain from denying his Lord. (He denied being a follower of Christ three times while Christ was on trial.) Even Jesus was unable to move the hearts of many stubborn, ungodly men. (They tortured and killed him.)

The average person complains about undeserved misfortunes, yet is quite willing to accept undeserved good things that come his way. Recently I overheard a leaguer griping about some bad luck. Yet I've never heard that same fellow express any gratitude for his understanding parents, his outstanding singing voice, or his healthy body. He never thinks to ask if he has done something to deserve these good things.

If we want to face our failure or

When the doctor told 15-year-old Bill Kratzer that he had rheumatic fever, Bill thought that within a few weeks he would be out of bed and riding his bicycle to school again. But days stretched into weeks and weeks stretched into months without Bill's becoming strong enough to return to school.

Finally the trouble was found. It was a serious heart impairment. Young Bill Kratzer would have to forget all thought of further normal activity.

Although his body was weak, Bill's mind remained active and sharp. One day as he lay in bed he began studying a picture on the wall and decided to copy it. That decision was a fateful one, for Bill has since progressed from pen and pencil to water color and, more recently, to oil. To date he has sketched or painted over 150 pictures and sold over 30.

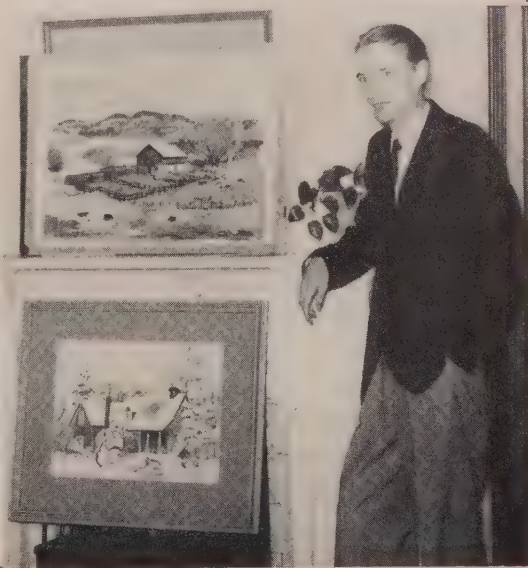
At one time Bill was able to return to high school. It was during this two-year period that he had the only formal art training of his life.

Yet he was one of the artists selected to hang a picture at the Western Artists' Exhibition in Denver in 1951. His "Winter's Finale," painted on the old Ute Indian Trail, brought William Blaine Kratzer fame.

Because his faith is important to him, Bill also contributes his talents to his church. He has made a sketch of the exterior of First Lutheran Church, Colorado Springs, Colo., that is used for church stationery and pastor's calling cards. One Christmas the pastor's Christmas card was a beautiful water color of the chancel that Bill had painted.

"Faith," Bill says, "has kept me going when the going was rough, and it helped me to discover art as a medicine of rehabilitation."

Bill was baptized and confirmed at First Church. There his father has been bass soloist for years and his mother has been a long-time member of the Women's Missionary Society.



Have you blessed your failure problem?

Pick your problem and see if you can answer "yes" to the following questions:

- Have I *accepted* my failure problem?
 1. Do I admit my own shortcomings?
 2. Do I refrain from blaming others or making excuses?
 3. Do I realize how failures are a part of all life?
 4. Do I accept the undeserved blessings in life?
 5. Should I accept the undeserved problems in life?
- Do I *understand* my failure problem?
 1. Am I objective about it?
 2. Am I open-minded to reason?
 3. Do I admit that I might be too close to my problem to understand it?
 4. Have I asked counsel from my parents? My pastor? My teachers? My friends?
- Can I *use* my failure problem?
 1. Have I used it as a challenge?
 2. Has it brought out my best resources?
 3. Have I looked for possible blessings in it?
 4. Do I realize that God may have wanted me to fail here so that I might succeed elsewhere?
 5. Have I grown stronger in character because of my problem?
- Have I *blessed* my failure problem?
 1. Have I prayed about it?
 2. Am I confident that God is able to help me?
 3. Do I believe that God is helping me through my particular problem?
 4. Do I realize how God can turn even the greatest tragedies into success?
 5. Do I want God's will to be done rather than my own?

our problem in the right way, the first thing that we should do is accept it willingly . . . the bad along with the good.

Maintain your perspective

The second sensible step in confronting a failure problem is to understand it. This is not always easy to accomplish.

At a league meeting I once attended a girl worked herself into a frenzy because the group refused to approve her pet party idea of going roller

skating. She took her defeat as a personal rejection by the group. Her feelings were hurt and since the others cared so little about her she would have nothing to do with planning any other kind of party.

Several tried to explain to her that few of the leaguers even knew how to roller skate. But she was angry and resentful. She refused to understand.

The point is this: Although we often realize that we must try to understand our failure problem, we are so wrapped up in our failure that we

lose our objective judgment of the situation. For this reason we should willingly seek the advice of parents, pastor, teachers, reliable friends in dealing with our big problems. They are the people who can help us to understand ourselves.

Have you ever been stumped by a match puzzle? It can appear to be completely beyond our comprehension—until someone tells us the answer. Then we hate ourselves for not figuring it out.

For example, can you make four equilateral triangles using only six matches? Try it. It seems impossible until someone tells us to think in 3-D. Then the dawn comes. We make a base with three matches and a tripod with the other three. We then have a pyramid made with four triangles, each being equilateral. The problem is not nearly so difficult when someone who knows is willing to give the answer. It's that way with our other problems and failures, too. We must understand them.

Use your failures

Third step in getting on top of your failures is to use them.

A common, yet disastrous, reaction to failure is to "give up." We brood about the problem and let it "get us down." If we are to guard against this mistake we must somehow use our experience of failure in a positive manner.

If we are able to keep cool heads, our problems will bring out hidden resources of strength and ability. One leaguer who felt badly because he was so poor at speaking before his group took up piano lessons. To his sur-

prise, he is now "in demand" at nearly every meeting. His failure at speaking led to success at music.

If Phillips Brooks had not failed as a schoolmaster, he never would have entered the ministry. Yet as a minister he was able to reach thousands with Christ's gospel. If Hawthorne had not been fired from his job at the customs house, he never would have turned to writing. If Jimmy Durante had not had the problem of an unusually large nose, he would not be the popular and successful star that he is today. Failures can be used for success.

Ruth, a member of our Hollywood Lutheran Church, is now in an iron lung in a California hospital. Because of her faith, because of her cheerful acceptance of her affliction, because of her desire to help others, she has actually saved the lives of other polio victims. They have come to the same hospital depressed and with no will to get well. She has used her particular problem to give others a will to live.

If we want to face our failure or our problem in the right way, we must find some way to use it for good. We must let it bring out only our best resources.

Bless the problem

In one sense there is no such thing as complete failure for any Christian. This is so because a Christian is one

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who lives with God and, consequently, is never alone or without hope. If we let God in on our problem he will bless it.

God is able to turn every failure into success. Jeremiah was discouraged because so many disasters came upon his people. The Israelites were taken into exile in Babylon, and Jeremiah himself died a refugee in Egypt. Yet we now know that God used the exiles to strengthen the remnant of his people. From this group came the finest elements of the Old Testament. From this remnant came Jesus Christ, the Saviour of the world.

The disciples of Jesus experienced what they believed to be the greatest failure of all time. They saw the Son of God rejected, ridiculed, tortured, and killed.

But the disciples lived to see how God blessed even such a tragedy.

Easter came and with it a risen Lord. They witnessed the turning of man's greatest crime into man's greatest blessing. They saw God turn failure into success.

We have never been fair to any difficulty until we have shared it with our best friend—God himself. He is more concerned than we know.



Worship resources

Hymns:

"In the Hour of Trial" *CYH* 218.

"Lift Up Our Hearts, O King of Kings" *CYH* 273.

"Once to Every Man and Nation" *CYH* 291.

Psalm 27

Scripture:

I Peter 4:12-19; 5: 10-11. (Transforming suffering by the Christian spirit.)

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Paul Visits Your Town

By JOHN DAVID NEWPHER

If you took the apostle on a guided tour which of his questions would you be embarrassed to answer?

PURPOSE of this article is to examine how St. Paul might react if he were to visit your particular community. We are waving aside any amazement Paul might express concerning the 20th century's advance in science, invention, and machinery. Once he looked with wonder at the hot-rod speeding along the highway, the jet streaking across the sky, the printing press turning out thousands of words, he probably would ask: And how has your age and your community solved the three basic problems that face any group of people living together in any age in history?

1) Have the people in your community learned to live peacefully with one another and with their neighbors around the world?

2) Have the people in your community learned how to live at peace with themselves? Have they learned

how to live mature, stable, and happy lives?

3) Have the people in your community come to know God and understand his desires for men? Have they placed themselves under God's will?

We know St. Paul well enough to realize that behind his three questions would be another all-pervading question: Have the people in your community allowed the Christian faith and the Christian gospel to operate in their lives?

If men and women have come to know Jesus Christ as Lord and Saviour, Paul would say, they will have learned how to solve the problem of living together as human beings and as sons of God. They will have come to be mature, stable, and serene people. They will have come to be at peace with God.

If we honestly examine our community and our church life we shall be unable to answer Paul's questions with a flat yes or a flat no. Instead, in the light of our community, we should be able to say, "In this phase of our life there has been definite improvement, but in this phase there is need to catch up with what first century Christians accomplished."

The Rev. John David Newpher is pastor of Ascension Church, on the campus of Philadelphia Lutheran Seminary. He is continuing graduate studies in the field of systematic theology at the Temple University School of Theology.

Do the people in my community live together more peacefully than did people in St. Paul's time?

(Problems that would fall under this heading are: 1. Human slavery. 2. Racial relations. 3. Marriage and divorce. 4. Child-parent relations. 5. The role of women. 6. Care for the sick, the needy, the orphans, the aged, the unemployed. 7. The relation of the citizen to the government. 8. Ability to live economically, comfortably, and securely. 9. War. Space will permit showing how only one might be handled in the discussion of a league.)

In St. Paul's time human slavery was rife. Men and women were offered for sale in the slave markets of most of the big cities of the time. Slaves were often unwanted children, prisoners of war, debtors, and members of what were considered inferior races.

Depending upon the attitude of the master the slave's lot was often unbelievably cruel. He could be whipped. If he ran away various local customs permitted him to be branded, his tongue torn out, his ear or hand cut off.

Under other masters the slave was regarded as precious property and treated quite well. Nevertheless, he always suffered the indignity of knowing his life was not his own, that his well-being depended on the whims of his master. The whole institution of slavery was a curse of the Roman empire.

Paul, with his belief in the fundamental value of each man before God, abhorred the whole institution of slavery. Yet he never came out flatly for its abolition. He knew the times were not ripe.

He sent the runaway slave, Onesimus, back to his owner Philemon, asking Philemon to receive Onesimus as a brother in Christ. But he still sent him back. And he told servants to be obedient unto their masters according to the flesh.

As much as Paul hated slavery he felt that the Christian who was a slave (and many were) had to endure the horrible thing.

Have we advanced today in our appreciation of the right of each man to be free, to be able to govern himself? I am sure that you have never seen slaves offered for sale in your town square. But before you give your community and your age a big plus in this problem, remember these things: It is less than 100 years since the United States abolished slavery. It is less than 10 years since the last German concentration camp was closed. Right now in some lands men are treated worse than any slave was treated in the Roman empire.

Right now, perhaps in your community, are those who cannot live in certain homes and work at certain jobs because other people regard them as inferior. Do we not somehow make a man a slave as soon as we label him inferior?

As we look over some of the other problems under this heading, it becomes obvious that we have made tremendous gains in some areas of living, but in others we have hardly progressed at all.

Certainly we no longer expose sickly children. And today we have a child labor law. But our solution of the problem of divorce is far from satisfactory. While current conditions are

not as scandalous as they were in Corinth or Rome, we are fast approaching the earlier level of degradation.

Certainly we have made magnificent attempts to solve the problem of war. But we still are far from a solution. Paul would commend us on our efforts to learn to live peacefully with one another. He undoubtedly would say that there is much more awareness of the problem than in his time. But he would have to tell us that there are still far too many who, because of untouched hearts, are still thwarting the fulfillment of the commandment, Love one another.

Have the people in my community learned how to live mature, stable, happy lives?

(Problems that could be discussed under this heading are: 1. Control of physical appetites. 2. Control of emotions. 3. Conquering of fear. 4. Conquering of grief, sorrow, and hopelessness. 5. Finding of purpose and meaning in life. 6. Learning how to love others. 7. Learning how to cope with one's environment. Space will permit the treatment of only one.)

In the first section the question whether men, through the application of the Christian faith, actually are living together better as a social unit than in Paul's time was in the back of our minds. In this section we shall ask whether men in our community are better able to cope with the personal problems facing each of us than were men in the first century.

The age in which St. Paul lived was an age of fear. Men were afraid of nature and its unexplained changes. Men were suspicious and fearful of one another. Men were afraid of the

authorities and of the economic pressures. Men were afraid of war, robbery, and personal attack. Men were afraid of sickness and of tragedy. Men were afraid of death and of the unknown following death. They were afraid of their own nature and of the unexplainable tumults in it. They were afraid of the gods and their unpredictable vengeance. But, above all, men were afraid of life because they saw no sense and meaning to life. They saw no guiding Hand controlling and ordaining life.

Paul knew that in the Christian gospel was an answer to the terrible fears of men. And he preached a glorious and joyous message.

Basically that message said that men need not be afraid, because this world was not the only world and the sufferings of the present time could not be compared to the joys that shall be theirs who trust in Jesus. Men can banish fear, for God is in control of the world and he is a God who cares. Men are not alone in the world, fighting by themselves. Their God is with them, by their side. Fear, says Paul, should have no power over us.

But if Paul should come to our town he would still find some of the same fears chaining men. No longer do men shriek in terror at the sight of an eclipse, yet some still get hysterical during a thunderstorm. There is a greater willingness to take men at their word, yet how often do we tell one another to watch out for that fellow. We still worry about making ends meet. We have all the wonder drugs, yet many of us go cold with terror at changes in our physical make-up.

We say we believe in a life to come,

yet even church members sometimes lose their sense of balance when a loved one dies. We have advanced far into the field of psychiatry, yet many of us fear the unexplained urges we have, or the unaccountable fits of depression and being "down in the dumps." We laugh at the thought of all kinds of gods, yet many of us still are saddled by many superstitions.

And we find many who are going aimlessly through life, afraid of life because they stand in no relation to God.

Thus Paul would undoubtedly be discouraged by the fact that men have not generally solved the problem of fear. And he would wonder how, after 2,000 years of Christian preaching, some men are still unable to live mature lives.

We may know more about what makes the mind and the personality tick, but we are often as "fear-chained"—in different ways—as men were in Paul's time. Isn't this because many of us still refuse to cling to "the Rock of ages?" Those who do so cling to Jesus have found that perfect love that drives out fear.

Have the people in my community come closer to God?

(Problems that could be discussed under this heading are: 1. Has Christianity really grown? 2. Do men understand God's will, nature, and commands better? 3. Has Christianity improved morality? 4. What about denominationalism? 5. Do we put into action what we believe about God? 6. Do we have a keener missionary zeal than did men in Paul's time?)

If Paul were to wander the streets

of your town, he would be amazed at the number of churches. He would also be surprised at the number of people going in and out of these churches freely and without fear.

Paul would remember that in his time there were few, if any, buildings used solely as Christian churches. There were plenty of heathen temples and sanctuaries. But Christians had to worship in private homes, in caves, and even in tombs. Often they gathered in their places of worship secretly, looking back over their shoulders to see if they were being watched.

While today to be a Christian is an accepted and normal thing, in Paul's time it was the unusual thing to believe and worship Jesus. In many places it was definitely forbidden. The church in Paul's time was poor in wealth, often illegal, despised, and belittled.

Paul in your town would first be pleased by the outward strength, wealth, and prestige. But as he observed us he would begin to wonder how many of us poured as much into our faith as did his followers in the hostile atmosphere of the first century.

He would see men and women taking their precious faith for granted. He would see men confess Jesus as Lord on Sunday and then forsake their confession in their Monday actions.

As he would watch us pour into our churches, he would ask himself how many of us would face wild beasts, crosses, swords, evil authorities for the sake of our faith . . . how many of us would take the hungry man into our home . . . how many of us would really respond to the invitation, "Follow thou me."

But Paul would not turn away in utter disappointment. He would soon see that in spite of the weaknesses and failings of many who call themselves Christians:

- a) Churches are not empty.
- b) Institutions of the church are caring for the aged, the sick, the orphaned.
- c) Men do freely support the church.
- d) Some men fight valiantly against the evil in the world.
- e) Missionaries still go forth.
- f) Pastors still preach the gospel, even though many of them could earn more in worldly jobs.
- g) Girls still enter the diaconate.
- h) Men and women do leave television sets, comfortable easy chairs at home, to come to church activities.
- i) The young are taught God's truth in church school.
- j) The church still fights against oppression, slavery, ignorance, hunger, despair, war.

And Paul would say to himself, "Just as there were those who turned apostate when the Roman officers challenged them to confess their faith, so there are those today whose Christian faith is weak and shallow. And just as there were those who testified to their faith in martyrdom, in arduous missionary journeys, in patient service to the church, so in each town today there are those who walk in the steps of the martyrs and saints of old. For the real power of the church lies not just in men, but in the work of the Holy Spirit. The gates of hell shall not prevail against the church."

TOPICS FOR DISCUSSION

1. This topic is meant to be used as background for a discussion group on the question as to how far we have advanced in the Christian faith. The three illustrations presented are to be thought of as indications of how the other sub-topics may be handled.

2. Therefore, the leader should be prepared to get the group to discuss at least one or two additional sub-topics suggested under each heading.

3. Since it is easy to be pessimistic about the weakness of Christianity, the leader should be prepared to suggest the changes Christianity has made in our civilization. Let the leader remember that Christianity in some way played its part in bringing about:

- a) The growth of institutions of mercy.
- b) The extension of our nursing service.
- c) Social legislation such as child labor laws, social security, and so forth.
- d) The Society for the Prevention of Cruelty to Animals.
- e) The International Red Cross.
- f) The Geneva Articles concerning treatment of prisoners of war.
- g) Free public education.
- h) Institutions of higher education.
- i) The League of Nations and the United Nations.
- j) The growth of democracy.

4. Finally the leader must be ready to emphasize that the well-being of Christianity depends not just on the work of men, but above all on the power and activity of God.

Worship materials

Scripture: Jeremiah 31: 31-34.

Psalms 24.

Hymns: "Lord, Keep Us Steadfast in Thy Word"

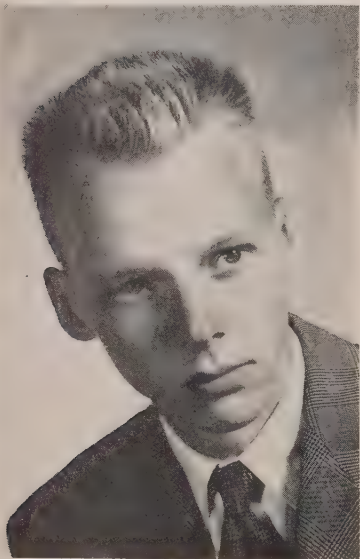
"This Is My Father's World"

Prayer No. 34, pg. 368 in *Christian Youth Hymnal*.

Being a Student Is a Vocation

By NORMAN A. HJELM

You can become so busy with Christian organizations that you haven't time to hear God's call to your central duty.



Norman A. Hjelm is president of the Lutheran Student Association of America. A graduate of Princeton University, he is now studying for the ministry at Augustana Seminary, Rock Island, Ill. He is a member of the Augustana Lutheran Church.

ONE is not a student simply in order that after graduation he or she might live a more complete Christian life. One is not a student simply in order to learn a lot of interesting facts about people and things which, in the final analysis, have little or no relation to God. One is not a student simply in order to increase the possibilities of financial success or profitable marriage.

Being a student is itself a vocation, responsibility given by God in his forgiving love.

The response—that is, responsible—student sees *obedience* as that which makes a vocation important. For the Christian, no vocation is in itself particularly better than any other. The central element is the response to God's love, always in terms of the victorious Christ.

Every area of campus life is an area to which Jesus Christ has direct relation. One of the keystones of Christian vocation is the faith that God is God of all of life. A. J. Coleman has suggested that students who forget this faith may be "student Christians" but certainly not "Christian students."

This is an important distinction because:

... it denies the possibility of a person being a Christian *and* a student with these two aspects of his life being unrelated. Either he conceives the fact that he is a student as a vocation from God, as providing the sphere in which he must discover and obey God's will, or he is not a Christian. God is a jealous God and is not satisfied to rule over only a part of our life. (*The Task of The Christian in the University* Page 83.)

Let us spell this out in terms of campus life.

The central arena of campus life is the classroom. The principal verb of the college and university world is *to study*. It is temptingly easy for a student to become so involved in the extra-curricular and social life of the campus as to neglect what is central. It is even possible for the Christian student to be so wrapped up in Christian organizations as to become a stranger to real study. If, however, all that has been thus far said about Christian vocation is true, our portrait of the Christian student will first of all include the element of serious study.

To be a serious student, however, does not necessarily involve straight A's. It is a fact to be reckoned with that many students whose main concern is marks are far less serious about their work than some students who can see something deeper to their studies than the rewards we call "good grades."

A serious student is one who makes creative use of his intellectual powers in the pursuit of academic concerns. Honest criticism and disciplined imagination are far more important

than the gold stars that are sometimes given for the repetition of memorized facts and opinions taken from lecture notes.

But for the Christian serious study involves still more. It is our faith that there is no truth apart from the Christian Truth, "God was in Christ, reconciling the world unto himself." When the mind is obedient to the Christ, it is constantly inquiring into the nature of the Truth and it is constantly seeking to relate all parts of knowledge to this Truth. The student asks about his studies as an engineer: The facts of mechanics, hydraulics and electronics are to be seen in relation to the fundamental scheme of God's ordered universe. The student asks about her English studies: The insights of great literature into the structure of personality, nature and divinity are to be seen in relation to guilt and redemption as revealed in Christ.

Very few 20th century colleges or universities recognize Jesus Christ as the heart and center of all knowledge. The fact that often no common factor is known to relate physics to sociology to history stands as a tragic commentary on contemporary education. (Often, professors from various departments can only talk about baseball and the weather and still make sense to one another!) To this situation, the Christian student is called to bear witness to the Truth which is in Christ. When Christ calls one to be a student, he is asking for obedient minds. Again we point out that the central arena of campus life is the classroom.

Student Ghettos

But there are other arenas too. One of the greatest temptations open to the

Christian student is to become so closely attached to the Christian organizations on campus—the Lutheran Student Association, the Student Christian Association, etc.—as to forget about these other arenas. These Christian organizations often become ghettos to which students can flee from the “evils” of their college. After all, you are bound to find congenial and sympathetic friends at LSA, why worry about other aspects of college life? This happens more often than many care to admit. To be sure, it is often an unconscious attitude—but this perhaps makes it all the more insidious.

Worship, Bible study, stewardship, and recreation are important parts of the life of Christian associations—and all serious Christian students ought to be involved in them. The responsible student, however, recognizes that such

fellowships are not havens for timid souls. All Christian students need to be in fellowship with other Christians, but this does not involve flight from other areas of life.

Take fraternities and sororities as a case in point. Christians frequently are heard to condemn such social organizations. Very often they are correct. Practices of discrimination and exclusiveness need to be torn apart. The constructive Christian position, however, will most often be from within the group rather than from without. Reformation will not occur until Christian students become involved themselves.

The same is true of all extra-curricular activities. Campus government, the college paper and academic societies often lack Christian content

What, then, are the “Christians” doing? Frequently, they are standing beneath the windows, calling the others names, being heeded by no one and making themselves ridiculous.

The Christian selects his or her activities wisely (many foolishly seem to think that somehow they personally own all the time in the world!), and contributes to them from the basis of concerned faith.

Our search for the Christian student sometimes becomes a difficult one when we are looking at every arena of campus life. It often appears that the call of Christ comes to some only in relation to parts of college life. The fact of the matter is that it is the task of the Christian student to proclaim Christ as the Saviour and Lord of the total campus community. Remember the distinction between the “student Christian” and the “Christian student”!

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Write: Mr. Harry A. Benfer
Director of Admissions

MUHLENBERG COLLEGE
Allentown, Penna.

Where is the Christian student?

Do not look for persons standing on sacred pedestals . . . he is not an aloof object of statuary. Do not think that you have found him when you have located the pious student who somehow is not living a total campus life.

Look for him or her at the local congregation, hearing the Word preached and receiving the sacrament . . . look for him or her in the campus fellowship of Christian students . . . look in the classroom and library . . . listen in the dorm bull-sessions . . . keep your eyes open in the extra-curricular organizations . . . watch closely in campus social activities. It is almost an impossible quest, because the real Christian student is to be found at every point of campus life.

If Christ has called a person to be a student, he has demanded a totally obedient personality. For the Christian, *to study* is a holy calling.

TO BE TO THE

How are you going to use this article as material for a Luther League program? That's a mighty good question, and the author is mighty hard put to answer it. Here are a few suggestions to bear in mind, and perhaps a couple of suggestions.

1. In any Luther League discussion on this topic, it is presumed that there will most likely be both college students and non-college students present. In some ways this can be a great asset, because most college students need to be reminded that theirs is not the only place where thinking is going on and where life is being lived. It can be dangerous if the students are allowed to go off on their own tangents, thus leaving the non-students entirely out of the picture. Consequently, the necessity

for careful preparation cannot be over-emphasized.

2. In a way, the material of this article is applicable for high school students as well as for college students. Is there anything particularly distinctive about the Christian high school student? How do these concerns affect the high school student who is preparing for college? Many Luther Leagues have "On to College" nights as a regular part of their year's program. This article is not intended to cover all of the concerns of such a program, but may be of some assistance.

3. Is there a college campus with a Lutheran Student Association near your church? Perhaps it would be possible for your Luther League to invite a group of students from that LSA to present a program concerning the "Campus Christian." The Lutheran Student Association of America is a large student movement, and many of its students are eager to present its concerns in local congregations and particularly to prospective students.

4. Perhaps some Luther leaguers are also members of religious organizations in high school—e.g., the Hi-Y or the Y-Teens. It might be that some of the concerns of this article could be used in the programs of those organizations.

5. It has long been the faith of the church that worship is to be found at the heart of the Christian life. Students often forget this fact. Perhaps your Luther League could help impress upon all students—regardless of the type of institution in which they work—that the source of truth is the Christ to whom we *pray* for guidance. What is the relation of the worship of the local congregation to the vocation of being a student? To any vocation?

Grant, O Lord, we pray thee, that as we seek for truth we may find that the search leads us to thyself. Give us courage to seek honestly and reverence to seek humbly; and when our minds are perplexed, and we cannot find thee, give us patience to go on with our daily duties, through Jesus Christ our Lord. Amen.



Huge pipe organ in Hill Auditorium will be used at LLA convention sessions in 1955.

Michigan U. Beckons Leaguers

4,200 can be seated in auditorium for business sessions. Modern classrooms available for workshops.

HILL Auditorium and Mason Hall at the University of Michigan will be two centers of interest during the Luther League of America convention, August 15-20, 1955.

General sessions will be held in Hill Auditorium which has a capacity of 4,200. A gift to the University from Arthur Hill of Saginaw, the audi-

torium was completed in 1913 but the seating and lighting have been modernized within the last few years.

When the University is in session, Hill Auditorium is used for all important events. Besides University convocations, it is the scene of the famous May Festival when Ann Arbor becomes the music center of the nation.

University Organist Robert Noehren gives regular concerts on the Frieze Memorial Organ.

Another public attraction is the Stearns collection of musical instruments on the second floor.

The collection is made up of musical instruments of almost every conceivable type and period in history. Frederick Stearns, who gave the collection to the University in 1899, was a Detroit pharmacist who was an inveterate collector. It took him 17 years of travel all over the world to collect the various items in the collection.

Mason Hall, which will be used for workshop sessions during the LLA convention is a classroom building completed in 1952. It is four stories high, contains 47 classrooms, departmental quarters for journalism, a vision research laboratory, a psychology workshop and laboratory, and a language laboratory as well as a study hall.



Museum of musical instruments in Hill Auditorium will be open to leaguers.



Mason Hall, right, will provide rooms for discussion and workshop sessions at the LLA convention in August, 1955. It and Haven Hall, left, were completed in 1952.

You Can Be a Darer

Lead your league in holding a weekend work camp or visiting the jail or breaking down racial barriers.

By Isobel Letts

REMEMBER how, as a small child, you challenged a playmate by saying, "I dare you!" Your friend, not quite brave enough to accept the challenge, replied, "Darers go first!"

All of us long to try something hard, different, or new. We get tired of the same old routine. We long for variety and adventure.

But often timidity or plain inertia holds us back. We wait for someone else to start something. Then if no one acts, we all continue along the same rut, and feel dissatisfied and bored.

If one person has the courage or imagination to dare to follow him in something new, usually others catch his enthusiasm and join gladly.

Jesus Christ is that kind of leader. His religion is not one of set rules but one of adventurous love for God and man. It finds outlets for service wherever there is need. "Perhaps there is no precedent or rule about this," Christ says in effect, "but don't limit yourself to custom, or the old ways! Let your love of God and man find new imaginative ways to serve. I call you to adventure!"

Answering Christ's call, Jacob Riis and Walter Rauschenbusch lived in the slums, shared the burdens of the poor, and brought reforms in housing and sanitation. Mary Slessor went to Africa to take education, nutrition, medical care, and God's word to the natives. Risking his life and the security of his family, Robert Estienne used his printing press to bring Protestant writings and the Bible in French to his country-men. Elizabeth Fry, a gentle English Quaker, saw the need of prison reform in her day and labored against bitter opposition to bring cleanliness, humane treatment, and education to the unfortunate prisoners.

This same high adventure is open to Christian youth today, and you don't have to travel half way around the world to find it! The struggle for peace, justice, and brotherhood goes on all about us. In fact, the labors of Christian youth are desperately

Mrs. Harold Letts is wife of the secretary for social action of the United Lutheran Church's Board of Social Missions.



Philadelphia leaguers wrap gifts to be sent to patients in state mental hospitals.

needed to help Canada and the U. S. fulfill their roles of leadership in the world today.

Let's use our imaginations daringly and creatively to picture some projects that you and your league could try for the first time. These might be grouped under three headings: 1. Awakening minds. 2. Showing kindness. 3. Changing conditions.

Awakening minds

In the cities, where newspaper stands are piled high with cheap magazines telling sex and crime stories, and where radio and television sets supply a steady, monotonous fare of comedy, many people seldom read a wholesome book or religious magazine. The task awaiting Christians is

to awaken people to *choose* from the large quantity of reading matter only the best in quality for their minds and spirits. In the rural or mountainous areas, Christians may see hunger for knowledge thwarted by lack of library facilities.

Luther leaguers today can be partners with Christ, who said, "Ye shall know the truth, and the truth shall make you free." You can follow in the train of leaders like Martin Luther, William Tyndale, and the modern leader of the literacy movement, Dr. Frank Laubach. You can provide Christian literature to your community.

One way of awakening minds to truth is to start a book-shelf or lending library of recommended religious novels, biographies, and devotional

books in your church.

Another valuable way to arouse people to the good books available today is to sponsor book displays. Early in May, a display of books on parent-child problems, family worship and fun would be most appropriate to the "Festival of the Christian Home." Early in December, a display of Bible story books and prayer books would stimulate the giving of such as gifts for Christmas. The United Lutheran Publication House will send books to local congregations on consignment during the Lenten, Reformation, and Christmas seasons. Address a letter to 1228 Spruce St., Philadelphia 7, Pa., for details.

Editing, printing, and distributing your own congregation's newspaper is another project that could bring good reading into people's homes. Leaguers with artistic ability, typing skill, and writing ability are highly prized for this activity. They could make the church paper an eagerly awaited publication. Don't forget to mail the paper and personal letters to local young people who are away at college or in the armed service.

Show kindness

Jesus Christ dares young people to adventure further in the field of human relations. He permitted no barrier to hold him back. He advanced even into lepers' caves. He laid his hands in blessing on those who were mentally or physically sick. He visited in the homes of the socially outcast. No wonder his disciples found Christ's way of life intensely interesting. It might sometimes become bewildering, but never dull or boring.

You, too, can know the thrill of

helping people in all conditions if you will adventure daringly. For example, hospitals, orphanages, and old folk's homes are run today by highly trained professional people, but funds are adequate only for the physical necessities, such as food, clothing, and medical care. A warm personal interest in each person as a child of God should be shown by Christian people and groups. Providing Christmas and birthday remembrances, carolling at Christmas, bringing flowers from the church altar, and personal visiting lift the spirits.

Or adventure more radically! How few of us have ever seen the inside of a jail! Do any of us know the monotony and loneliness of the prisoner's life? Contact the Protestant chaplain or warden and ask what your group could do to bring God's truth or wholesome recreation.

Shut-ins, handicapped people, and the poor also challenge Christian youth. All of us are apt to mingle with only those of our own age and interests. In mixing with older folk, you can gain from their experiences and wisdom. You will see courage in the handicapped to inspire you in your difficulties. You will gain sympathy, humility, and greater appreciation of your own blessings as you come to know and share the struggles of the poor. Personal visiting, holding meetings in the homes of shut-ins, giving books, and encouraging hobbies are projects to be considered. A "shower" of food packages, left mysteriously on the doorstep on Christmas Eve, or at any time gives real help.

Wherever Jesus went, he made friends. We can follow his example

by seeking out the new arrivals in our communities. The residents in that new housing development or the students in the nearby college or university may wish for spiritual friendship. Sponsor teams to call on the different streets of the new housing development. Invite the young people to your next league meeting and their parents to church service.

If a college or university is located near your church, you will find that many of the students would welcome a "home away from home" or a church group in which they would feel welcome. Contact the chaplain, the Y.M. or Y.W. advisor for a list of Protestant or Lutheran students. Plan a supper or arrange for families to entertain a couple of students for a day or a week-end.

Young people from other countries who have come to the United States and Canada for study are often quite lonely. It is estimated that less than one-third of the 4,000 foreign students in the New York area ever enter an American home or experience the friendly interest and desire for peace that Americans profess so loudly. Adventure in world brotherhood by finding out if any organization works with foreign students and learn what your group can do to make these students feel at home. (For those in the New York area, contact the New York Friends Center, 144 East 20th St., New York 3, and the Committee on Friendly Relations Among Foreign Students, 291 Broadway, New York 7.)

Following Christ's challenge to seek out and show God's love for all men, Christians today should not hold aloof from people of a different national or

religious background. Such minorities as the Mexican in California, and the Negro in Kentucky are as much God's children as any member of the majority. A project involving youth from different backgrounds is an excellent way to break down barriers. Prejudices, half-baked ideas about superiority and inferiority usually fly out the window when young people get acquainted.

Change conditions

Many times lasting help to the mind and spirit must be accompanied by a radical change in the environment and living conditions of people. Slums, lack of wholesome recreation, and poor sanitation all breed crime, bitterness, and sickness. These conditions call for united, intelligent, and hard work.

Work camps are one thrilling, daring way of tackling these problems. Work camps offer young people a *chance to see* what life is like for the poor, the exploited, or the minority group together with a *chance to change*, improve, and enrich life for the less fortunate. In weekend camps, young people have worked with tenants to repair, plaster, and paint dingy flats, and felt brotherhood grow through their aching arms. In summer-long camps, young people have built recreation centers, remodeled churches, led child-care or adult classes in migrant camps. Across the ocean in many lands, others have cleared away the rubble of war, rebuilt youth hostels and chapels, served in hospitals and orphanages. Carefully planned schedules include recreation, adequate rest, nourishing but plain meals, Bible study, and discussion related to the problems of the people being served.

On the blackboard facing the group, make three columns headed:

Awaken Minds, Show Kindness, Change Conditions.

Find three clear readers and have them read the article, the first one taking the introduction and the *Awaken Minds* section. Then ask the whole group to recall the ideas suggested under each heading and list them in columns. For example, the second column would include: (1) Visits and gifts to those in institutions. (2) Visiting and kindnesses to shut-ins and handicapped. (3) Calling on new residents in town. (4) Hospitality at home or church to students. (5) Brotherhood meetings with minority groups.

Then ask the group to choose a *new* interesting project under each of the three headings. Secure volunteers, or appoint a chairman for each project. Let members decide which project they wish to work on and divide up into three groups to discuss plans.

Work camps

Ecumenical Work Camps, sponsored by the Youth Dept. of the World Council of Churches, many in other lands, a few in U. S. Write to Rev. J. Howell, 110 East 29 St., New York 16.

For an excellent pamphlet on "Weekend Work Camping, Why, What, and How," write to American Friends' Service Committee, 20 South 12th St., Philadelphia 7, Pa.

For Lutheran summer opportunities: Write to Student Service Commission, 327 S. LaSalle St., Chicago 4, Ill.

Worship outline

SOFT MUSIC, as group assembles.

CALL TO WORSHIP:

"Have this mind in you, which was also in Christ Jesus, who emptied himself,

taking the form of a servant, and humbled himself."

HYMN:

"O Brother Man, Fold to Thy Heart Thy Brother" (CYH 280)

"Where Cross the Crowded Ways of Life" (CSB 235; CYH 288)

"Take My Life and Let It Be" (CSB 382)

SCRIPTURE:

Leader says: "And Jesus said":

Another reads: Matthew 7:21

Leader says: "And Jesus said":

Another reads: Matthew 18:5-6

Leader says: "And Jesus said again":

Another reads: Matthew 20:25-28

Leader says: "Jesus said":

Another reads: Matthew 23:34-40

Leader: "Realizing the high standards set before us by our Lord Jesus Christ, we admit our unworthiness, but resolve with St. Paul in his letter to the Philippians, chapter 3, verses 12-14 (*read*)."

READER: "Our topic for this meeting is 'Adventuring in Christian Service'. This poem by Georgia Harkness is appropriate to this thought.

"I listen to the agony of God—

I who am fed,

Who never went hungry for a day,

I see the dead—

The children starved for lack of bread—

I see, and try to pray.

"I listen to the agony of God

I who am warm,

Who never yet have lacked a sheltering home.

In dull alarm

The dispossessed of hut and farm

Aimless and 'transient' roam.

"I listen to the agony of God—

I who am strong,

With health, and love, and laughter in my soul.

I see a throng

Of stunted children reared in wrong,

And wish to make them whole.

"I listen to the agony of God—

But know full well

That not until I share their bitter cry—

Earth's pain and hell—

Can God within my spirit dwell

To bring His kingdom nigh."

(*Worship Services for Youth*. By Alice A. Bays, Abingdon, Cokesbury 1946. Pg. 160-161.)

HYMN (if desired).

BENEDICTION.



Big job of the recreation leader is to make every person feel a part of the group.

Fun With a Dish Towel

Whether you're using it as a "hot potato," a blind-fold, or a "dog's bone," you'll have hilarious fun.

By Joe Wold

I think that organized recreation should come at the first part of the league meeting. If the leaguers anticipate recreation throughout the session they may become restless and noisy. If they play first and get that explosive energy worked off, they will

be ready to sit down and appreciate the devotional part.

Start something before the gang arrives, so the early birds won't feel like worms. Did you know that 25 can play at ping-pong with only one table and one set of paddles?

Circle Ping Pong—Players form a ring around the ping pong table. The

game is like regular ping pong except that after the player serves the ball he lays the paddle down for the player next in line to use after the player on the other side of the ring returns the ball. The players move around the table from left to right, each taking a turn. When a player misses he drops out until the next game.

When everyone has arrived, get their attention with a chord on the piano. Explain the next game. (Have in hand a big rag. A dish towel is fine.)

Reuben and Rachel—Players hold hands in a circle. "It," who is Rachel, a girl, stands in the circle blindfolded. (Use the rag.) The leader chooses Reuben, a boy, who stands in the circle with Rachel. Rachel calls, "Reuben," and he must answer, "Here Rachel." She tries to catch him, following the sound of his voice. He tries to escape her. When he is caught, he is blindfolded and the leader chooses another Rachel. In a small group, Rachel may be required to guess who Reuben is before relinquishing the blindfold. To speed up the game, make the circle smaller.

Now have everyone get a chair and sit in a circle. Tie a big knot in the rag.

Hot Potato—"It" is in the center of the circle. The rag, now a "hot potato", is tossed around from player to player. If "It" touches a player who has the rag, that player becomes "It." Or if

"It" gets the rag, the last player who touched the rag becomes "It."

Dog and Bone—Players sit in a circle as in "Hot Potato." The rag becomes the bone and is placed in the center of the circle. "It" becomes the "dog" standing guard over the bone. The players sneak out of their chairs and try to get the "bone." If the "dog" bites (touches) a player who has the "bone" or anyone who is out of his seat, that player becomes the "dog."

Spin the Pan—Players, sitting in a circle are numbered and retain the same number throughout the game. "It" in the center of the circle spins the pan on the floor (on its edge so it will be upside down when it stops spinning). While the pan is spinning "It" calls the number of one of the players, who runs from his chair and tries to pick up the pan before it stops spinning. He uses only one hand. If he fails, he becomes "It."

Rhythm—Players, sitting in a circle, are numbered, with a break between the first and the last player. The last player begins, and the others join with him in unison, to slap first his leg, then clap his hands, then snap his fingers—lap, hands, fingers in waltz tempo. On the snap he calls out the number of one of the players. That player must call another number on the next snap. When a player misses or breaks the rhythm, the players with numbers greater than his move one seat nearer the No. 1 position, changing their number to one smaller. The offending player takes the last chair and corresponding number.

Now divide the group into two teams by using the odd and even num-

Joe Wold, student at Midland College, Fremont, Nebr., is a member of the LLA recreation committee. He hails from Albuquerque.

bers of the last game, or the odd and even number of their birth date. If more teams are desired (about 10 make a good team) divide the group according to the months of their births, and juggle a few here and there to make the teams even. Or hand out pieces of cut-up, full-page magazine ads. The leaguers find which ad their piece fits. All the pieces in one ad make a team. Now for some relays.

Barefoot Penny Pass—All the players take off one shoe and each team gets five pennies. The first player places the pennies, one at a time, on his shoeless foot and passes the penny on down the row from one stocking foot to the next. If the penny falls off it must be replaced on the foot of the player who passed it. The team that passes all its pennies first wins.

Adam's Apple Relay — The first player on each team holds a small grapefruit or a large orange between his chin and his chest, right where his Adam's apple is. Then the next player receives the fruit, holding it between her chin and chest—no one uses hands. The last player peels the fruit and feeds it to his teammates, one section at a time.

Personal Treasure Hunt—The teams

sit or stand in rows, a captain at the head of each team. The leader stands in front of the captains behind a table. The leader calls for articles of personal treasure (which have been written down before), such as a 1935 penny, a boy's brown shoe string, a locket, a white anklet, a boy's watch, a real live blond, etc. Use your imagination.

The captain gets the article from his teammates and brings it to the table. Score is kept, and the first team to produce the article gets a point.

AS LEADER, keep your eye on the players. If the game is dragging or too rough, play something else. Always stop before everyone is ready to quit. Better too little than too much.

Another responsibility you have as leader is to see that everyone plays the games and feels a part of the group.

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Carthage College,
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© 1953 by Dena Productions

Danny Kaye—plus puppet, spies, London police—makes strictly-for-laughs movie.



Scientist Bella Darvi, Submarine Captain Dick Widmark co-star in new adventure.

Knock on Wood (Paramount)

Danny Kaye, ever the innocent bystander, becomes involved in an international spy-ring snatch of top secret plans for an atomic weapon. From there on it is a merry chase in this strictly-for-laughs comedy. Danny is always just one step ahead of both the London police and the spies.

Incidental plot has him taking psychiatric treatments from beautiful Mai Zetterling with whom he immediately falls in love. Several songs add to the romance.

Hectic finish has Danny wreaking havoc "on stage" with a Russian ballet company. There's a "Brodnik and Gromek and Brutchik and Shaslik" routine that's a scream. Technicolor.

Hell and High Water

(20th-Fox)

Chalk up another one for CinemaScope as its new process lensing gives special impact to this rip-roaring adventure film which stars Richard Widmark and Bella Darvi.

Incredible story has a group of individuals of various nationalities trying by private means to forestall an atomic incident which if blamed upon the U.S. may start World War III.

Widmark captains the submarine which seeks out the lonely Arctic island where preparations are believed under way. Bella is one of two scientists aboard ship. Encounter with a Chinese Communist sub en route is tense and exciting. Suspense and action build to the tremendous atomic explosion. Technicolor.

Elephant Walk (Paramount)

Peter Finch, wealthy young tea planter of Ceylon, journeys to England to bring home a wife (Elizabeth Taylor). On arrival at the elaborate mansion originally built by Peter's father they are met by Dana Andrews, right hand man on the plantation. Liz soon finds out how the place got its name (title) as huge elephants continually try to follow their ancient pathway to the water. Kept out by immense stone walls and native guards they stand at the edge of the property and trumpet their frustration and anger.

In the end they are triumphant and the mansion is destroyed. However, husband and wife also triumph over personal problems which had threatened their marriage and resolve to build again but not on Elephant Walk. Technicolor.



© 1953 by Paramount Pictures Corporation

Peter Finch and Elizabeth Taylor resolve to rebuild house and tottering marriage.

The Command (Warner Bros.)

Tab Guy Madison as a real comer in this his second starring western. A U. S. Army medical officer called upon suddenly to assume command of a cavalry troop in hostile Indian territory, and confronted at the same time with possible epidemic sickness in the wagon train they are conveying, he achieves real stature in both departments and finally wins through to safety. Joan Weldon as the femme lead and James Whitmore, cavalry top sergeant, give strong support.

Panoramic Cinemascope makes the finale running fight between the two opposing forces even more thrilling than it otherwise would have been. Dimitri Tiomkin's musical score is attuned to the action. Warner Color.



James Whitmore, Guy Madison battle epidemic and hostile Indians in western.



Donna Corcoran, Ward Bond share honors with new horse star, Highland Dale.



Liz Taylor breaks news to John Ericson of plans to forsake him for old friend.

Gypsy Colt (M-G-M)

Proving what children of all ages have always known, that a pet is almost human, this is a simple tale about Donna Corcoran and her horse Gypsy.

The weather is the villian here. Ward Bond and Frances Dee's little ranch is just about used up for lack of water, so the family's reluctant decision is to sell Gypsy. Three times he escapes from his new owners to return home, the last being a 500 mile trip across mountain and desert, thwarting the wiles of men and the hazards of nature. It's a close call but he finally makes it, and the family is reunited in an auspicious downpour. Ansco Color.

Rhapsody (M-G-M)

A quality production in Technicolor brings Elizabeth Taylor as a spoiled, rich girl vacillating romancewise between concert violinist Vittorio Gassman and piano soloist John Ericson all the way from student days together in Zurich to their arrival via separate ways at certain pinnacles of success in the field of music.

Music is so much a part of this picture that a strong appreciation of classical music is probably a requirement for your enjoyment of it. A Tschaikowsky concerto and a Rachmaninoff concerto are outstanding numbers and remarkably well simulated by both male leads. Louis Calhern plays Miss Taylor's father.

Photography, settings, and costuming provide visual impact.

—EUGENE A. HOEFMAN

Victor Goes Easy on Collector's Wallet with Camden Series

AN impressive array of attempts by the record industry to make the economic burden on the record collector a lighter one has been made in the last year. Columbia, with its Entre series, and Victor, with its Bluebird recordings, have been leaders in this movement. Both catalogues now number around 60 titles, generally in the standard classical and semi-classical category.

These Entre and Bluebird recordings sell for \$3.00 or thereabouts, which means a great deal when stacked against Victor's \$5.72 and Columbia's (since Dec. 1, 1953) \$5.95 for a 12-inch LP.

And don't for a moment think that the recordings are inferior! All are of satisfactory quality. A few are exceptionally good. Save for the audio specialist who has hundreds of dollars' worth of high-fidelity equipment sprawled all over the living room, these records will pass any listening test. Chances are that the high-fi enthusiast isn't concerned about economy on record purchases anyway.

New Camden records

Victor is about to go one better on this economy program. This spring, Camden records will appear in music shops, priced at a remarkable \$1.89. They are re-issues from the Victor pre-LP stock, dating from 1935 to 1947. To protect Red Seal record sales, the Camden label (named appropriately for the location of the priceless file

of RCA master-discs) will carry assumed names for the orchestras, such as the Warwick Symphony, the Centennial Symphony, etc. Likewise, no conductor will be named. A brief check with an old Victor catalogue, however, will solve the mystery for the curious.

If the venture is successful, the Camden list will be enlarged to include about 150 titles. Not a bad prospect for the record buyer, for the cost of a Camden disc will be less than one-third that of its Red Seal counterpart.

Enough of economics. Let's look at a few of the Entre and Bluebird recordings that have caught this reviewer's interest.

Tops in Entre

There probably isn't a much better recording of Tchaikovsky's Fourth Symphony available at any price than the Entre issue by Dimitri Mitropoulos and the Minneapolis Symphony. Excellent all the way, the sparkling finale is well-nigh perfect, even at the breathless speed at which it is played.

In an altogether different vein, but equally enjoyable, is the Entre recording of Handel's Water Music Suite, backed by the same composer's Royal

With this issue LUTHER LIFE introduces a new bi-monthly feature by Ralph Jones, Wayne, Pa., on the most current recordings.

Fireworks Music. Both are played by the London Philharmonic under the direction of Sir Hamilton Harty. Although other more complete versions of the Water Music are available, the selections here are representative. If you like 18th century orchestra music, you'll like this.

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WRITE

G. MORRIS SMITH, LL.D.
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Selinsgrove, Pa.

Another Entre release that has attracted much attention is Beethoven's Third ("Eroica") Symphony played by Erich Leinsdorf and the Rochester Philharmonic. Many critics have listed this as the preferred version, and at present there are no less than 20 different "Eroicas" to choose from in the Schwann LP catalogue.

It would seem that big-city orchestras may be one of the causes of high-priced records. Minneapolis and Rochester are not Philadelphia and Boston. But no matter. Good music is not a function of population. 'Name' soloists would appear to be yet another reason. Eliminate the few top-flight artists, and concerto recordings can also be brought into a reasonable price bracket.

On Bluebird LPs, the ladies (and capable artists they are!) come into their own. The Beethoven Violin Concerto as played by Ida Haendel, and the Tchaikovsky Concerto—also for violin—with Erica Morini as soloist, are excellent examples of the offerings in this field. Morini's clarity of tone, benefited by a superlative recording provides perhaps the best violin recording in a long time.

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Ups and Downs of 34 Protestant Decades in America Told

PROTESTANTISM IN AMERICA.

By Jerald C. Brauer. Philadelphia: Westminster. 307 pages. \$3.50.

"There is, at present, no satisfactory history of Protestantism written for the younger generation . . ." (Opening statement of the author's foreword to *Protestantism in America*.)

That statement will no longer hold true! Because Dr. Jerald C. Brauer, the author—and a ULC minister-professor—has provided a very satisfactory history of Protestantism for members of the younger generation.

Starting with the Jamestown settlement in Virginia in 1607, the author follows the development of the Protestant church in America up to the present day. And he does it in the unbelievably short space of 307 printed pages.

Protestantism in America has certainly had its share of "ups and downs"—as well as "ins and outs." But it has stood up remarkably well under all the strains of the last 34 decades.

Dr. Brauer reports on the "growing pains" of the first Protestant churches, the vital part they played in the American Revolution, and the

cause for religious liberty after that war. He spends a good deal of time discussing the missionary enterprises of the churches, the sects, slavery and its effect upon the churches, revivalism under Dwight L. Moody and Billy Sunday, the Protestant church during World Wars I and II.

The author believes that American Protestantism is marked by two distinct characteristics: 1) Constant experimentation. 2) Adherence to the light and truth found in the Bible.

The book is beamed at high school graduates and college students. It will be a valuable addition to congregational Luther League libraries.

—LESLIE CONRAD, JR.

Potential problem drinkers

DRINKING IN COLLEGE. By Robert Straus and Selden D. Bacon. New Haven: Yale University Press. \$4.00. 221 pages.

Drinking in College is the summarized report of a special six-year study at the Center of Alcohol Studies of Yale University—a report based on well-established facts. It covers such subjects as "Who Drinks?," "The Potential Problem Drinker," "How Much

and How Often?," "Drinking By Parents," plus a dozen more chapters.

Most college students who drink got their throats accustomed to the stuff before they went to college. Four out of five men and two out of three women who are college drinkers began the habit before they enrolled at schools of higher learning. Most of them learned their lessons in drinking "at home"—the major seat of all drinking troubles.

The volume is jam-packed with facts and figures that will be of interest to anybody who is interested in the subject—and most of us are. Probably the most shocking statement was this one: "Among those students whose family income is \$10,000 or more, 86

per cent of the men and 79 per cent of the women drink." It pays not to be too well-paid if you want to steer clear of the drink habit.

—L.C.

Magnificent young athlete

TEST OF VALOR. By James Wesley Ingles. Philadelphia: Westminster. \$2.50. 216 pages.

Here is a story—a jim-dandy—to take you back to ancient Greece and the early Olympic games. It's about a magnificent young athlete, Nicias of Athens, who not only triumphs in the pentathlon event of the Olympic games, but also crowns his achievements on the final day by winning the championship wrestling match.

It's a story of courage and the highest type of sportsmanship. Author Ingles unfolds the events through an authenticated picture of Greek life.

Any lover of sports will get a tremendous lift out of this volume!

—L.C.

Tragic victims of society

TEEN-AGE GANGS. By Dale Kramer and Madeline Karr. New York: Henry Holt & Co. \$3.00. 244 pages.

This book tells the stories of three teen-age boys in New York City, and of the gangs they led. The book is pure tragedy and its heroes are not heroes at all; they are victims of themselves and their societies.

The authors also add four chapters on characteristics of gang members, why they do what they do, and what the community can do to eliminate gangs.

I was surprised that the authors nowhere listed the church, or its agencies,



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as one of the several necessary "co-operating groups" in ridding society of gangs.

The volume can be profitably utilized by youth workers and pastors in larger cities.
—L.C.

Luther's choicest writings

REFORMATION WRITINGS OF MARTIN LUTHER. Vol. I. Translated by Bertram Lee Woolf. New York: Philosophical Library. \$6.00. 402 pages.

Martin Luther wrote several hundred books and pamphlets during his lifetime. Only a handful of them have ever been translated into English.

Thanks to Bertram Lee Woolf and his publisher, Philosophical Library, this volume opens up to the readers of English some of Luther's choicest

writings during that very important period of his life, 1517 to 1520.

Not too long ago, I was searching for a translation of Luther's paper on "The Freedom of the Christian." I was informed by those who were supposedly "in the know," that there was no English translation. However, there is one, now! Dr. Woolf has included that paper in this volume.

Some of the other subjects—besides a listing of the 95 Theses—include "The Ten Commandments and How Broken," expositions of "The Apostles' Creed" and "The Lord's Prayer," "An Open Letter to Pope Leo X," commentaries on "Seven Sacraments of Roman Church."

This is a worthy piece of work—both by Luther and translator Woolf.
—L.C.

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YOU'RE anti-statistics, aren't you? That is, you don't give a hoot about facts and figures—as facts and figures. If you're normal, you like to have them fed to you in sandwich form—bread on each side to cushion the “food fact.”

We've got some facts and figures for you this month—minus the slices of bread—in which we are positive you'll be interested.

There are 47 million households in the U. S., an increase of 950,000 during 1953. By 1960 there will be 52 million “homes.”

All schools are bursting at the seams. Fifty thousand new class rooms were built for elementary students last year. A total of 425,000 more class rooms will be needed in the next seven years.

There are seven and one-fourth million students in high school today. By 1965 the total enrollment will reach 12 million. Twenty-six per cent of high school graduates go to college. College enrollment will almost double by 1970. Reasons: Higher incomes, family “push,” more college-grad parents.

One and one-half million marriages will be performed in the U. S. in 1954—based on the average for the last four years. The marrying age is younger than it used to be. Men marry at 23, women at 20. Sixty years ago men married at 26, women at 22.

In the age group 19 and under, there are 103½ men for every 100 women—more than enough to go around. In the age group 20 to 30,

there are only 98 men for every 100 women. In ages above 30, the relative scarcity of marriageable men increases from year to year. (These are statistics not just observations.)

A whopping marriage boom will start about 1962. It will be the result of the high birth rate of the past 14 years. Then, we can expect more babies.

Mothers 20 to 24 years old have the most off-springs. Today's young wives are actually out-doing their mothers in the number of children. (Remember the depression? It cut down production!) Young parents have fewer economic restraints than 20 years ago; hence, larger broods.

The average young couple aims at a brood of three. Before World War II the “ideal family” called for two children. After the war it rose to four. Now it seems to be settling down to three.

As for jobs in the future, the need for workers in manufacturing lines will not increase as much as in distribution, sales, and repairs. Production is getting to be so technically efficient that it needs fewer people, but trade-distribution—service need more.

The need will also be great for physicians, dentists, nurses, social workers, chemists, physicists, biologists, teachers—especially elementary and high school, engineers of all kinds, building trade workers. (Even though the reports from which these statistics were gleaned doesn't say so, there will be the need for full-time church workers as long as we live!)

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